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HOW YE OUGHT TO WALK.

FOR THE SECOND SUNDAY IN LENT.

IN the spiritual life there can be no standing still; there must be either a progressive or a retrogressive movement. St. Paul takes this for granted in the epistle, when he says he has told the Christians *how* they ought to walk. In the epistle to the Ephesians he says, "Walk as children of light"; and again, "Walk worthy of God, who hath called you unto His kingdom and glory."

Of Enoch it was said, "He walked with God, and He was not, for God took him." He was one of those saints who lived in habitual consciousness of the Presence of his Creator. Surely he followed the rule given under the New Testament dispensation: "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God." This is truly the rule of life for a Christian, in its most condensed form. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." The prophet Micah gave a rule long before the days of St. Paul: "What doth the Lord require of thee, *but to do justly, and to love mercy, and to walk humbly with thy God.*"

All experts in the life of the soul recommend a rule of life, definite and clear-cut, which of course may be added to when circumstances permit. Yet it is conceded by them that the same rule is not always applicable to all Christians. A strong, well person may rise very early for devotions, but the invalid, whom God has called to the vocation of suffering, cannot follow the same direction. But there are certain general rules laid down by holy souls which all may follow, arranging the minor details to suit their own environments. One of these is self-forgetfulness. Dr. Pusey says, "The first alphabet of religiousness is to unlearn self, empty yourself of yourself, and so God will fill you; still yourself, and so will you know what it is to be hushed, and gathered up in Him." An exaggerated egotism may become a disease, like the terrible judgment which overtook Nebuchadnezzar.

Self-love is the hardest sin for the Christian to uproot, for its branches ramify the entire being and choke the good deeds one tries to perform. Even the devout man may think too much of *my* communion, *my* confession, *my* almsgiving, *my* prayers; and while humble outwardly, be living an interior life of self-love and overt complacency. But if he fills his heart with the want of others, helping them for love of Christ, he will do much to crush self-love and the natural desire for the praise of his fellow men.

Another general rule is the life of prayer. This some are able to carry out more fully than others. But the prayer of contemplation and of aspiration is certainly open to all. It has been advised that, when long intercessions are not possible, a dedication be made to God, in the early morning, of all the acts of the ensuing day; then with frequent ejaculations, and raising of the heart to Him from time to time, the soul will be walking in a spirit of recollectedness.

A third rule relates to alms giving, and here again the rule must differ with individuals. The greater the wealth, the greater should be the proportion given. Surely a Churchman possessed of great wealth would not be content with bestowing only a tenth of his income. Giving that costs no self-denial is a selfish charity. Self-denial is an essential in building up a perfect character.

A fourth rule, only attained to as one advances in the spiritual life, is one that characterised the saints, and that is a complete abandonment of self to God, in little as well as in great matters. Blessed Margaret Mary said, "All from God, and nothing from myself; all to God and nothing to myself; all for God and nothing for myself."

C. F. L.

CANON NINETEEN AND THE GIFT OF TEACHING.

WE printed last week a letter from the pen of the Bishop of Albany on the vexed subject of Canon 19. With him, we have lamented the undue emphasis that has been thrust upon this canon by some who used it as a cover for offences against ecclesiastical order which it did not justify, and by others who used it in a perverted and non-natural sense to stampede Churchmen to Rome. With him we characterize as "most improper and untrue" the designation of the enactment as an "Open Pulpit canon." We doubt whether his impression "that a process of artificial respiration is going on with a view to reviving . . . . a condition of excited anxiety and alarm in reference to this canon" is well founded. We do indeed realize that there are those who are seriously perturbed in spirit over the canon and who may, quite possibly, exaggerate its dangers; but we believe these must be assumed to be reasonable men, acting in entire good faith, and entitled to be heard calmly and dispassionately. We are confident that there is no "process of artificial respiration" "going on."

And now the time seems ripe to examine the causes for the serious forebodings which still exist, and see whether they have foundation in fact.

Bishop Doane finds the essence of the canon to consist in—

"a principle from which this Church is not prepared to recede; namely, that we recognize a gift and power of teaching neither conferred by nor dependent upon our orders; that there are subjects with which experts not in our ministry can deal better than any of us."

But with all respect to the Bishop of Albany, that does not quite reach the issue. Certainly there are gifts and powers of teaching that are "neither conferred by nor dependent upon our orders." The gift and power to teach geography may be cited as an example of such, and the multitude of public school teachers who have not received "our orders" and yet manage to grapple with the mysteries of latitude and longitude undoubtedly vindicate the literal accuracy of the Bishop's view. Even though we limit his meaning to religious subjects, the ministrations of Sunday school teachers would come under the same head. Again, in acquiescing in the Bishop's second sentence, the lay instructors in music or in athletics in our seminaries would fulfil his words. But these illustrations of the truth of the Bishop's language only prove that the Bishop has not accurately stated the issue concerning Canon 19. Nobody has challenged the postulates which he has gathered together as embodying "a principle from which this Church is not prepared to recede," and if the Church finds it necessary to elevate such commonplace truisms into principle, we are convinced that nobody will ask her to recede.

But this shows the necessity for careful definition. It is impossible that the Bishop meant to state merely obvious truisms as constituting the principle that underlies Canon 19; but it is just because he has not succeeded in touching the real issue that his letter must, we fear, fail to give entire satisfaction. It would help if the Bishop had defined his attitude more clearly.

And if it be maintained that "prophets" or "preachers" of righteousness may be discerned apart from the Church's official ministry, there also the proposition would remain unchallenged. No one questions that certain statesmen who have called the American people to higher ideals of national and civic righteousness are among that number. No one denies that ministers of the gospel in many Christian bodies, and ministers also of many non-Christian bodies, exert a powerful influence for good, and may serve as "prophets" *to their own people.* Now if we would take up in an intelligent manner the discussion of the good or the bad that may be latent in Canon 19, we must lay aside all these truisms and platitudes and seek to reach real issues. We may not obtain agreement upon them; but we shall at least be able to discover wherein we must divide.

STRIPPED of much unnecessary verbiage and some differences in detail, here is what, we believe, an overwhelming majority of Churchmen intend to defend: *We will not tolerate the intrusion of sectarian ministers into our churches to preach sermons.*

We have purposely stated this in blunt and uncompromising language. We do not desire to talk around the issue. That, and that alone, is what is troubling people in regard to Canon 19 licenses to-day.

We, for our part, felt perfectly certain that there was no intention that such intrusions should occur, by virtue of the amended canon. Thus we were able to defend it, and it is quite certain that the great bulk of the Church interprets it accordingly, and that nearly all the Bishops administer the law in that manner.

We say "nearly all." But we may also say frankly that very many of us intend that "nearly all" shall be so altered that *all* the Bishops will maintain the Church's law, whatever be their individual opinions of what that law ought to be. Only a few weeks since, we printed an item that related how—

"the 'Week of Prayer' is being observed in Charleston, S. C., by the various churches of the denominations and by some of the Episcopal churches. On the night of Epiphany, in Grace Church, Evening Prayer was said by two of our clergy and the sermon was preached by the Rev. Howard Lee Jones, D.D., pastor of the Citadel Square Baptist Church. . . . . Dr. Jones spoke with appreciation of the Feast of the Epiphany and said he would speak of the Gospel for the day, of the Church in which he was worshipping."

Now of one thing we are absolutely certain. Churchmen will not tolerate that sort of intrusion into our churches. Most of us are convinced that it is directly uncanonical, but what we insist is that the Bishop who has jurisdiction in that city shall become convinced of it also, and that the rector of the parish shall be forced to obey the law that he has sworn to obey. If Canon 19, as it stands, is not sufficiently plain to leave no manner of doubt, then there will be an overwhelming demand that it be made plainer. We will not tolerate Baptist ministers in church pulpits, expounding the gospel for the day after the manner of an ordained priest. We recognize no "prophetic" authority on the part of a Baptist minister to expound the gospel for the Epiphany—a distinctly Church festival—to a Church congregation. And here is where we regret the ambiguity of Bishop Doane's letter. We cannot doubt that he also would condemn this violation of Churchly order; but when he observes that "we recognize a gift and power of teaching neither conferred by nor dependent upon our orders," somebody is likely to infer that the Baptist minister, because he is a Baptist minister, has that gift and power in religious matters. The way to defend Canon 19 is to prevent abuses of it. If the Bishop of South Carolina issued a license purporting to give authority for that violation of Churchly order—we cannot say that he did or did not—then he has done more to compel the removal of every vestige of discretion reposed in Bishops by the canon, than all the "artificial respiration" that may be found anywhere within the length and breadth of the land.

THE DIFFICULTY seems to be that some Churchmen hold views with respect to a "prophetic ministry," or ministry of preaching, within the Church, that will not bear the light of examination. It is undoubtedly true that in the early Church there were unordained prophets whose right to teach was recognized by the Church. Bishop Gore thus writes of them in his latest book, *Orders and Unity:*

"Beside the apostles there were inspired prophets who ranked as founders of the Church, and there was a wide diffusion of spiritual gifts, such as prophecy, tongues, and miracles, in the earliest Church; but exactly so far as the Church had to face an uncertain future, it was guided not to trust to these extraordinary gifts but to perpetuate in due succession a pastoral office such as requires for its exercise only normal human qualities, and such a gift of the Holy Ghost as the Church from the first believed to accompany the laying-on of hands" (p. 140.)

Neither do we deny that laymen were permitted, in the early Church, to teach and to preach, always under the authority of the Bishop. For a discussion of this "evangelistic ministry," see Mr. Pullan's valuable work, *The Church of the Fathers,* pp. 25-27.

But it is illogical to the height of absurdity to build from these premises the assumption that modern sectarian ministers are to be treated as succeeding to that prophetic office—if it was an office. The God of order is not apt to confer special privileges upon men whose only claim to them is that they are ministering in defiance of the official ministry of the Church. Loyalty would cease to be a virtue if Almighty God thus trampled upon it, and order would cease to be "heaven's first law." No, men must loyally submit themselves to the authority of God's Church, before they can be deemed proper teachers to speak from the Church's pulpits. And even if anybody desired to contest this *a priori* probability that amounts to a certainty, he could not prove that God had commissioned

sectarian ministers to carry a special message *to Churchmen.* The abuse of authority that we have cited from recent happenings is, of course, the practice of the Open Pulpit in its fullest form. If one Baptist minister has a "message" for us, why not twenty Baptist ministers? Why not also the Mormon elders and the Christian Science healers and the Spiritualistic mediums? Why not invite all these to come into our pulpits and deliver their respective "messages" from God to us? For who is to sit in judgment upon the conflicting claims of rival "prophets" to be heard?

But we have ground for hope in the latter part of Bishop Doane's letter. "I hope and believe," he says, "that the Bishops will make such answer to the petition of last year as will allay the alarm and anxiety of its signers and satisfy the sober second thought of Churchmen that the matter may safely be left where it is." We hope so, too, though we also hoped it before the Bishops held the special session of their House a year ago, and the hope was disappointed. But that hope will only be realized if the Bishops make their answer in sufficiently plain terms so that members of their own body will understand that they are expected not only not to violate the plain intent of the canon by giving licenses to sectarian ministers to preach sermons, but also to prevent similar breaches of the law on the part of their clergy. The answer of the Bishops must not be couched in such indefinite terms as those expressed by the Bishop of Albany which we have cited. It must not vaguely assume that God has clothed somebody, somewhere, unknown to us, with a message to Churchmen for which the pulpits of the Church must be opened to any sectarian minister lest we lose the message.

We also are ready to await that answer of the Bishops for the relief of anxious souls; but if the Bishops should fail us in the tone of the answer, it is not necessary, we presume, to remind them that the last state of the Church will be worse than the first.

And in the meantime, pending that answer of the Bishops, we suggest that Baptist and other outside ministers be not intruded into our pulpits, whether by license of Bishops who have no right to license, or by invitation of priests who have no right to invite. Then the Church will be in calmer frame of mind to discuss the question on its merits.

JUST how far is a man justified in supplying information on a subject he knows nothing about?

That is a question that is agitating the compositors at the office of The Young Churchman Company, the publishers of THE LIVING CHURCH.

A correspondent whose letter was printed in our issue of February 5th made reference to "Mgr. Gerhard Gul, the Archbishop of Utrecht." The compositor whose duty it was to grapple with the mysteries of "copy" and the greater mysteries of "English as she is wrote" saw here an opportunity to rise to heights hitherto undreamt of. Like the tailor in the *Private Secretary* (or is it in some other play?) he longed to soar. "Mgr."! What a careless sort of abbreviation for a dignified paper like THE LIVING CHURCH to use! It might do for a trade organ of sewing machine agents; but for an ecclesiastical journal, NEVER.

"Now "monseigneurs" do not often invade the sacred precincts of The Young Churchman Company. The compositor never had met "Gerhard Gul, the Archbishop of Utrecht." Walking delegates, and Salvation Army lassies, and little sisters of the poor, and lame gentlemen selling lead pencils, and emissaries from esteemed contemporaries who wish to borrow cuts, and circulators of primary nomination papers on behalf of modest gentlemen who desire to serve their country in a state where the office is not permitted to seek the man but the man must seek the office with personally conducted nomination papers, and tax assessors, and genial representatives of paper houses who are positively driven to tears when forced to tell how the next lot will be a little higher in price, and bill collectors, and even the editor—these gentlemen are of common occurrence in those sacred precincts where the music of the linotype renders a sweet harmony in a minor key to the song of happy artisans fashioning the forms of next week's paper to the tune of eight hours a day, with a half hour thrown off for linotype operators by reason of the greater mental strain which rests upon them in the pursuit of their avocation.

But which of all these occupations could be designated by that cabalistic abbreviation, *Mgr.*?

Now the spirit of Sherlock Holmes hovers over our linotype operator. Detached phrases from the literature of the day floated through his overwrought mind. "Hist!" called out his subliminal self to his more prosaic self. "Foiled? *Never!*" NEVER should a member of the great typographical union, whose card, safely tucked away in his vest pocket, betokens the complete mastership of his craft, be foiled by such a simple three-letter combination as *Mgr.* Perish the thought!

And so the compositor rose to the occasion. He soared. He aviated on the pinions of the wind, and made a dirigible out of the ethereal emanations of his mind. "*Mgr.* Gerhard Gul"? Of course! MANAGER! What else could it be? If a plain Bishop in America can "manage" to read Canon 19 in such wise as to permit him to license a Baptist minister to preach an Epiphany sermon—and the operator wields his linotype keys mindful of the weighty tomes that he is composing—what may not a Dutch Archbishop be capable of managing? Clearly he must be manager *par excellence!*

The mystery was unravelled. Visions of a place on the detective force at a salary which should make even linotype operators green with envy, floated before the compositor's mind. Pictures of little children stopping on the street in awe, and, with their fingers pointed at him and eyes distended in wonder, whispering to each other, "He can take three letters of the alphabet and tell what a man in Boston was trying to write," fluttered before his mind's eye. Nick Carter should crouch at his feet in envy. Fame, glorious fame, lay ahead.

That is how, in a letter relating to the Society of St. Willibrord, penned by our distinguished father, the Rev. Dr. van Allen, which appeared in THE LIVING CHURCH of February 5th, there appeared that harmless little sentence, "This organization has for its patron manager Gerhard Gul, the Archbishop of Utrecht." The copy read, "has for its patron Mgr. Gerhard Gul," etc. The linotype man did the rest.

But are there no proof readers and copy holders in the offices of The Young Churchman Company? does someone ask?

Friend, are you not acquainted with the profession and its ethics?

No addition to the detective force in Milwaukee has been announced as yet.

WE fully concur with the editor of our Department of Social Welfare in commending the principle of a comprehensive employers' liability law, which shall provide automatically for payments to employes injured in their service without regard to particular circumstances. On the one hand it is becoming increasingly evident that only by such means will such catastrophes as that at Cherry, Ill., be prevented, and will the enormous loss of life and energy through industrial accidents be saved. On the other hand, such a system affords the only safeguard to the conscientious employer. His precautions for the safety of his employes, and, frequently, his voluntary pensions or gifts to those injured in his service where their own carelessness or that of a fellow workman are partly responsible, increase the actual cost of his product, where the less conscientious employer has no such handicap. Moreover, though the conscientious employer is protected against legal claims by his liability insurance, he has no protection against the moral claims which now are not also legal claims, but ought to be. The liability insurance company will pay nothing for such accidents, and the employer may easily be seriously hampered in his desire to do right toward an injured employe, by reason of his own financial condition.

A general liability law would thus equally protect the employe and the conscientious employer. The cost of liability insurance would be increased uniformly to all employers and would be an added expense in the cost of manufacturing. The insurance companies could be trusted, for their own protection, to carry on a system of inspection that would fully inspect. In the event of injury to an employe there would be no question of liability to be determined by an expensive litigation, and no delay in obtaining whatever was rightly due, without embarrassment to the employer.

The system was adopted in England over the protests of many employers; but no class is now better satisfied with the working of the law, it is said, than those same employers.

ANSWERS TO CORRESPONDENTS.

H. P.—(1) The title *Father,* as applied to priests, appears to have grown up in medieval centuries to describe members of religious orders who were priests, as contrasted with lay "brothers." The custom of applying the title to all the clergy arose from that in Ireland, whence

it was introduced into the modern Roman mission in England, and thence, to some extent, into the Anglican communion. The best Roman authorities—*e.g.*, Addis and Arnold in the *Catholic Dictionary and Encyclopedia*—hold that this modern English and Irish application of the term to the secular clergy is not to be commended. It is, however, purely a title of courtesy, no principle being involved, and where any priest is commonly so addressed, there would seem no reason for insisting upon a contrary use. But the historic application of the term is to members of religious orders.—(2) The scriptural admonition, "Call no man father," etc., has no bearing on the question. Its meaning is that the Fatherhood of God may not be infringed upon by attributing supreme authority to human leaders.

A. K.—Easter is arranged as a movable feast in order that its historic connection with the Jewish passover might be preserved.

BLUE MONDAY MUSINGS.

DR. FELIX ADLER, the oracle of "Liberal Religion," has lately assured his followers in New York that "the pulpit is obsolete." In proof of this, he declares that whereas formerly views on important subjects were held by the clergy, now we read the views of bankers. Perhaps unimportant, if true; but I do not recall reading the views of any bankers on temperance, the white slave traffic, child labor, moral education in the public schools, the problem of the unemployed, the rescue of drunkards, the double standard of morality, and kindred themes upon which the clergy are implored over the telephone and by "interviews" to declare themselves. But Dr. Adler goes on further: "The best men are no longer going into the pulpit. The age is practical and wants visible results." Well, the age may be "practical" in the sense given to that word by our Jewish friend, and may want material results: if only material results are wanted, it is a sign of the age's spiritual poverty. But, apart from that, is it true that the men entering the Christian ministry are of a lower grade than a century ago? I doubt it. Putting aside all questions as to order and office, and looking at the men who are accounted spiritual pastors in the various Christian bodies to-day, I am frank to say that I reckon them unequalled in their several communities for culture, for virtue, for social service, for intellectual leadership. Surely, it is not worldly ambition that bids them undertake an office not so well remunerated as a brick-layer's, on the average; and, if they have defects, superficial or deep, it is only because we have to make them out of nothing better than laymen. Let Dr. Adler lay aside prejudice, visit any respectable theological seminary in the land, and compare the young men there found with the young men at the Calumet or the Puritan Clubs, in the medical schools, or on Wall Street. I am not afraid of the result.

His panacea for the cure of the sad condition is "More ethics, less theology, fewer diffuse sermons on general subjects." I like the third ingredient very much; but I should say, "*More* theology, and more vital ethics growing out of the theology." Surely, if Dr. Adler had been listening to many sermons of late, he would have recognized that their most conspicuous defect is a lack of theology. Discourses on sanitation, anti-tuberculosis, Ibsen, and municipal politics may all be useful at the proper time; but it is better to teach men how to *be* good rather than how to *do* good. If men are really good, the doing good will unfailingly follow; yet how can they be good until they know the One Who alone is essential Goodness, that is, God?

I MINGLE much with men of many schools of Christian thought; for that matter, with "Jews, Turks, infidels, and heretics," too; and it is a little amusing to find a plain, old-fashioned Prayer-Book Churchman like myself (unknown though I am, I hope this column has sufficiently justified that description of myself) upbraided for faults mutually destructive. Some of my friends think the Episcopal Church shamefully lax and almost heretical because so many of us are evolutionists; others call us reactionary obscurantists, because we still believe our Bibles and doubt the infallibility of Schmiedel. We are reputed dreamy mystics because we practise meditation and emphasize the value of intercessory prayer; we are assailed as cold and formal worldlings, because we go to the play now and then, and do not make "Touch not, taste not, handle not," a fundamental principle of our piety. It is quite clear that we can't be all these things at the same time; and I take heart as I remember old Bishop John Williams' happy dictum: "The Episcopal Church is like the town-clock. Half the population says that it is too fast, and half that it is too slow; yet they all set their watches by it."

I READ something the other day about a society for the revival of family prayers. Surely, that is a hopeful sign. Where it is impossible for people to go to a daily service in church, the ancient custom of gathering the entire household, children, guests, and servants, before breakfast, for a common act of devotion, is wise, gracious, and helpful. I was a guest the other day in a great manufacturer's home, where the books for that domestic service stand, worn and ready, in the library, and the servants (of whatever race or creed) rejoice to participate. They tell of an old mansion somewhere in England, one of the few still in the hands of the family that first built it, centuries ago, which bears above its door this couplet:

> "That house shall be preserved, and never shall decay,
> Wherein the Almighty God is worshipped day by day."

Why are such houses so rare among us? When a great country-house is built, the stables, the garage, the billiard-room, the smoking-room, all are planned with studious care. Why should not Christians make provision for an oratory, with perhaps a resident chaplain, or at least with all that is needful for a visiting priest to celebrate the Divine Mysteries? I know at least one such mansion, on the Connecticut hills, *Domus Orationis* indeed; and another, where Whiteface is reflected in the lucent waters of Champlain. Yet once again, the pious landlord has built a church at his gates, for all the country-side, villagers, and "swells," to use freely. As I write, the memory returns of a visit last summer to an exquisite estate on the Sussex Downs, close by the Forest that gleams with red-roofed villages set amid secular trees. The property has borne its present name since Domesday Book; but the house, except the central tower, is modern. Adjoining the hall is a little chapel, the sanctuary curtained off except at prayer-time. An organ in a seventeenth-century case stands near-by; and there the whole household gathers, morning and night, to praise God with prayer and song. It is a sight more beautiful than the orchids blossoming by thousands in the green-houses, or the velvet sward that slopes down to the tarn at the foot of the hill. If reproducing such wholesome, unaffected piety be Anglomania, let us have more Anglomania, I say.

I HAD A fresh proof of the power of advertising the other day. Perhaps you have quite forgotten a plaint I made about the general deterioration of commercial integrity, as shown by shoddy clothing, pasteboard leather, and a thousand other frauds. I instanced, in particular, a pile of photograph albums, bought from the largest stationers in my home city, whose binding (supposedly leather of the best quality) had all cracked and split like brown paper.

Well, oddly enough, the paragraph fell under the eye of of a member of the firm which had sold me those very albums; and he, wondering if perhaps the reference was to his house, addressed a letter of enquiry. The result of it all was an explanation that a certain red dye had been found to destroy the life of the leather, and its use had been since discontinued; that my books were bound in that spoiled leather; and that they should all be rebound in best black seal, *gratis*, as proof that this firm meant always to "make good." Six handsomely rebound books have just come back from their factory, full of cherished snap-shots from all over Europe and America; and I gladly bear witness to the *amende honorable* made by that reliable firm. But they would never have known anything about it, except for this column in THE LIVING CHURCH. Moral: Advertise!

PRESBYTER IGNOTUS.

YOU AND I are in constant and daily danger of becoming so immersed and enmeshed in the business and the worry, in the pain and the frivolity of material and ephemeral affairs, as to lose sight of the essential and eternal verities and to be unprepared to step over at God's call into the greater life beyond. We need to set aside periods for self-examination and self-study, for release, as much as possible, from our worries and cares, our business and our frivolities, to take account of ourselves; and we cannot do this effectively unless we all do it together: hence our Lent. Keep it, both for your own sake, that you may come closer to God and learn better to know yourself, and also for the sake of your brother, that you may help him to do the same.—Rev. Dr. J. P. PETERS.

THE REAL principle behind Lent is the question which comes to each one: Which will you choose, bread or God? Shall I devote myself to eating and drinking and pleasure, or shall I put God first? It is the ever recurring question and each one must answer it. The Church during Lent brings the question home with force and cries Stop! Consider! Which is first in your life? Things and pleasure or God and spiritual life?—*Hawaiian Church Chronicle.*

SUDDEN DEATH OF THE BISHOP OF EDINBURGH

Dr. John Dowden Passes to His Rest

CLERGY PROTEST AGAINST HOLDING 'VARSITY BOAT RACES DURING HOLY WEEK

Discussion of Liturgical Revision in Scotland

OTHER CHURCH NEWS OF THE BRITISH ISLES

The Living Church News Bureau
London, February 1, 1910

THE decease occurred suddenly at his residence in Edinburgh on Sunday night, of the Right Rev. Dr. John Dowden, Bishop of Edinburgh. The deceased prelate was an Irishman, and was in his 70th year. He had a distinguished career at Trinity College, Dublin, and was admitted to holy orders in 1864. His connection with the Scottish Church began in 1874 with his election as Pantonian Professor of Theology in the Edinburgh Theological College, and he was consecrated to the see of Edinburgh in 1886. Perhaps (says the *Times*) his relations with the chapter and the congregation of the Cathedral were the least happy feature of his episcopate. The late Bishop's contributions to theological scholarship, which were considerable, dealt chiefly with the history of the Prayer Book and ecclesiastical archaeology. His Churchmanship was on the whole more of the Irish than of the Scottish type. *R. I. P.!*

PROTEST AGAINST 'VARSITY BOAT RACES IN HOLY WEEK.

The following important memorial, signed by seven parish priests, has been addressed to the presidents of the Boat Clubs of Oxford and Cambridge, and is published in the *Times* newspaper:

"We, whose names are hereto appended, being incumbents of large and important parishes, situated on the banks of the River Thames, and whose parishes cover the whole course of the Universities' Boat Race, earnestly appeal to the University Boating Clubs of Oxford and Cambridge to consider the possibility of substituting some other date for the boat race—namely, Wednesday, March 23d.

"This date, it may not have been noticed, is the Wednesday in Holy Week, and we are quite sure that the rowing of the boat race on that day, with all the attendant excitement, would cause very real distress to many earnest people in our respective parishes.

"The boat race is always, and so deservedly, popular, that we should deeply regret anything which might seemingly appear to disregard the religious feelings of many people, while the age-long connection between the Universities and the Church leads us to hope that some way may yet be found to avoid the disturbance of a week which is very sacred to us and to our people."

GREGORIAN ASSOCIATION.

The annual meeting of the members and friends of the London Gregorian Choral Association has recently been held at St. Paul's chapter house, the president, Canon Rhodes Bristow, in the chair. It has been previously announced in this correspondence that the Council of the association has appointed Mr. Francis Burgess, F. S. A., Scot., to be musical director, and Mr. Edgar Cook, Mus. Bac., organist of Southwark Cathedral, to be honorary organist of the association. These appointments were unanimously confirmed by the members at the annual meeting. Mr. Burgess gave a highly illuminating account of the History and Development of Psalmody in the Christian Church, which was illustrated in part by musical examples. He described in detail the results of the researches made by Dr. P. Wagner and M. Gastone among the early MSS., and traced the development of Psalmody in Western Christendom as found not only in the Psalms and other parts of the Divine Office, but also in the anthems of the Eucharistic office. It is understood that the lecture will be published in the next number of *Pax*, the quarterly magazine of the Benedictine Community of Caldey.

ELECTIONS FOR HOUSE OF LAYMEN.

Pursuant to a mandate issued by the Archbishop of Canterbury, the lay members of the London Diocesan Conference assembled in large numbers last Thursday evening at the Church House, Westminster, to elect thirty-six diocesan representatives in the House of Laymen for the Province of Canterbury and in the Representative Church Council. Prebendary Nash, clerical secretary of the diocesan conference, said that eighty-nine candidates had been nominated for the thirty-six seats. The election could be either by a show of hands or by voting papers sent to the members. It was agreed that a poll should be taken, and the secretary said they hoped to send out the voting papers on the following morning. They would be returnable not later than Monday, February 7th. The votes would be counted on the 8th, and they hoped to send the names of the successful candidates to the *Times* and other London newspapers on the 10th. Although the Convocation of Canterbury would meet next month, the House of Laymen would not be summoned until shortly before Easter.

This election will be the most closely contested one since the founding of the House of Laymen. There are for the first time three lists of nominated candidates. There is, first, the list of thirty-six candidates representing the Catholic interest. Among these nominees are the following gentlemen: Mr. W. J. Birkbeck; Lord Hugh Cecil, M.P.; Lord Edward Spencer Churchill; Mr. Harold Hodge (editor of *The Saturday Review*); Sir Frederick Holiday; Sir Theodore C. Hope; Mr. D. C. Lathbury; Mr. Athelstan Riley; Mr. F. H. Rivington; the Earl of Shaftesbury; Lord Stanmore; and the Right Hon. J. G. Talbot.

Then there is a list of thirty-six candidates comprising a coalition of members of the official Moderate and Evangelical parties, amongst whom is Lord Kinnaird. And finally there is a small list of self-called "Moderate and non-Party candidates," representing, I suppose, the "cross-bench" type of mind. It may be interesting to give here the comment of the *Times* upon this election: the tendency, it says, is towards "a straight fight" between the so-called "E. C. U. candidates" and the rest.

SCOTCH PRAYER BOOK REVISION.

In considering further the proposed treatment of the Psalter in the Scottish Church, the writer of the excellent series of articles on "Prayer Book Revision in Scotland" which have appeared in the *Church Times* dealt with the proposals to provide proper psalms for Epiphany, Holy Week, Harvest Thanksgiving, Dedication Festival, and the octaves of the great feasts, besides an alternative selection for the 31st day of the month, all of which struck him unfavorably.

He then passed on to examine the great body of the schedule, "which really represents the mind of the Consultative Council on Church Legislation, and is the product of much hard work and anxious thought on the part of the members of that body, more especially the Bishops, to whom the liturgical forms are due." "Dearly beloved brethren" may be omitted or shortened, or the form, "Let us humbly confess our sins to Almighty God," may be substituted for it. The prayers for the King, Royal Family, Clergy, and People may be omitted when the Holy Eucharist follows Matins. The Litany may be shortened before Holy Communion by omitting the Lord's Prayer and all that follows down to the prayer of St. Chrysostom. The Bishop may dispense with the use of the Litany altogether on the festivals of Christmas, Easter, and Pentecost: "The intention of these proposals is to restore the old threefold service on Sunday morning, with the Holy Eucharist in the place of dignity. As things are at present, the old order is hopelessly broken up. . . . . The Sunday morning service is a subject bristling with difficulties, but we feel that these proposals, if carried out, would do much to remove a good many of them, and would be the means of restoring to us the essential parts of the two services of Matins and Litany, which ought always to precede the principal celebration of the Holy Liturgy." Additional Collects, Epistles, and Gospels are provided upon several occasions. "On the whole the new Collects are remarkably good; they are far better than anything recently produced in England, and are probably the best work of the kind done in our language in modern times." Some notable proposals are made regarding permissible deviations from the service of the Holy Eucharist according to the English use when employed in Scotland. Proper Prefaces are provided for Advent, Epiphany, Candlemas, Lady Day, Apostles' Days, All Saints', Consecration and Ordinations, Dedication of Church. New prayers are provided for the Rogation Days, Foreign and Home Missions, and for the Unity of Christendom. Two long collects in commemoration of the Faithful Departed are given, the first most unsatisfactory; "the second is very good, and thoroughly satisfactory from the doctrinal standpoint." Special welcome was accorded to the Bidding Prayer: "It is seldom, if ever, heard in Scotland at present, and we hope it will be widely used. The form is much the same as that which is increasingly familiar in England, but with necessary differences."

On the bulk of the schedule the writer of these articles most heartily congratulated those concerned: "While the largest part of our remarks have been directed towards the faults in the revolutionary proposals regarding the Psalter and the Lectionary, we have no wish to minimize the good things in the rest of the Book, and we hope they will come to be the law of the Scottish Church. As for the Psalms and Lectionary proposals, we feel sure that good sense will prevail, and that they will be dropped."

The schedule does not deal with the Scottish liturgy. No proposals regarding it have been made public. The schedule, by the bye, is now published, and can be obtained for a shilling from Messrs. R. Grant & Son, 107 Princes Street, Edinburgh.

"PROUD PRELATE" LETTER A FORGERY.

The *Times Literary Supplement* of last Thursday contained a review of Mrs. Ingpen's *Women as Letter Writers* in which was reprinted from the book the notorious letter alleged to have been written by Queen Elizabeth to the Bishop of Ely (presumably Dr. Cox). In this so-called letter of the Queen the Bishop is addressed as "Proud Prelate" and is told in words to the effect that if he did not behave himself he would be "unfrocked." Now, it is surprising that a letter of such disreputable character should be reprinted in Mrs. Ingpen's book, but it is much more a matter of surprise, as well as of regret, that a *Times* book reviewer should also be so completely taken in regarding the letter. This so-called letter of Queen Elizabeth to the Bishop of Ely is an undoubted forgery. In the autumn of 1904, the Right Rev. Dr. Collins, Bishop in charge of English congregations in Southern Europe and in the Levant, and formerly professor of Ecclesiastical History at King's College, London, wrote a letter to the *Guardian* in which be placed on record the facts in relation to this letter, so far as they were known to him as an historical student and writer. The letter appeared for the first time, so far as Dr. Collins was aware, in the *Annual Register* for 1761. It was afterwards given in the *Gentleman's Magazine,* and was subsequently reprinted, with variations, in several newspapers. "Nobody," wrote Dr. Collins, "who knows anything of Queen Elizabeth's letters (there are plenty of them extant, in Strype, in state papers, and elsewhere) could for a moment believe that this extraordinary production was her handiwork: the difference in style is as great as it could be." As to the statement of some writers that the letter was to be found in the Ely Registers, Dr. Collins had looked through such of the registers as have survived at Ely, but could find no sign of such a letter as this. He further wrote that, although careless or ignorant writers have still been known to cite it as genuine, it had long been rejected as spurious by all careful students. Recent writers, such as the late learned Bishop of London (Dr. Creighton) and the biographer of Queen Elizabeth in the *Dictionary of National Biography,* have pronounced unhesitatingly against it; and at the present day its authenticity was upheld by no writer of credit. If it be asked how this letter came into existence, the answer was that it was probably a hoax—"either one of the purely literary hoaxes, which were far from common at the time when it first appeared, or else a hoax with a purpose—viz., to bolster up the misleading notion, then very common, that Elizabeth was a purely Erastian monarch." It is to be hoped that in the interests of historical truth, and also out of respect to the memory of Queen Elizabeth as a Catholic-minded Churchwoman, an *exposé* of this miserable epistolary forgery will be forthcoming in the *Times* newspaper.

J. G. HALL.

WE MUST not sit at home merely regretting the past, but we must go out and fight the battles of the Lord, as He shall call and enable us. Little enough, alas! can we do to repair the sad effects, secret or open, of our past sins.—*Keble.*

HIS WILL is to regard lowliness, to put down the rich, the mighty, and the proud, and to exalt the poor, the meek, and the humble.—*Keble.*

"HUNTINGTON CLOSE" TO BE THE NAME OF THE OPEN SPACE FRONTING GRACE CHURCH, NEW YORK

And an Open-Air Pulpit Will be Erected in Memory of Dr. Huntington

VARIOUS ADDITIONAL LENTEN ARRANGEMENTS FOR THE METROPOLIS

Mission House to be Opened on the East Side

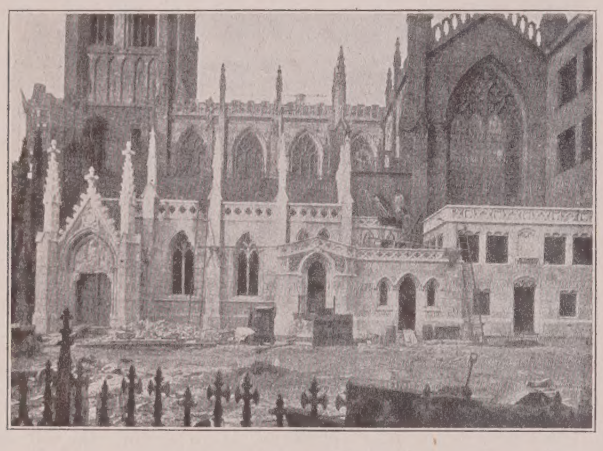
OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York. February 8, 1910

HUNTINGTON CLOSE is the name that is to be given to the out-door space in front of Grace Church, in which an open-air pulpit will be erected as a memorial to Dr. Huntington; and the new Year Book of Grace Church, just issued, tells the arrangements that have been made. One wishes that instead of calling this an "open pulpit," which Dr. Huntington, with his keen sense of humor, would have viewed as a grim joke, the parish authorities had been more particular to write "open-air pulpit." Both in the text of the Year Book and in the inscription to the illustration therein contained, it is, however, spoken of as an "open pulpit."

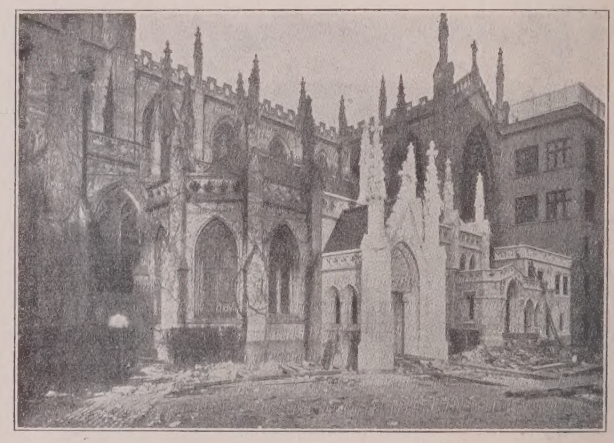
Here is the story as it is told in the Year Book:

"An open pulpit has been placed so that it can be used for out-of-doors services without encroaching upon the garden proper, and Dr. Huntington had looked forward eagerly to the beginning of its ministry of loving service, and it was one of the interests which occupied his thoughts during the last days of his life.



Chantry. Open-Air Pulpit. Honor Room.

HUNTINGTON CLOSE, GRACE CHURCH, NEW YORK.



CHANTRY OF GRACE CHURCH, NEW YORK, As Seen from Broadway.

"Of the purchase price of the property, which was acquired in 1905 for $375,000, about the sum of $200,000 still remains unpaid, and it is proposed as soon as that amount is forthcoming to call the spot so cleared 'Huntington Close.' A suitable remembrance will there be erected, recording the name of him with whose life the gift will be associated.

"Will not the fact that the memorial is to be beyond the walls of the church be typical of that outreaching presentation of the Gospel for which he always stood?

"As a people we need no such reminder lest we should forget him. But this is a work to which he had committed himself. In thus coöperating with him we shall be making his name fragrant in the thoughts of thousands who never knew him, but to whom 'Huntington Close' will carry his constant message of brotherliness and good will."

It is stated also that persons desiring to subscribe to the memorial fund should communicate with the Rev. George H. Bottome, Grace House, No. 802 Broadway, and with William R. Stewart, treasurer of Grace Church, at No. 31 Nassau street.

According to the *Year Book* the income of Grace Church last year was $112,094.74, including a balance carried forward of $1,509.05. The balance carried over to the new year was $3,755.52. The report calls attention to the fact that while the income from pew rents and ground rents of pews was $12,649, the following properties, owned by the corporation, are non-productive of income: the rectory, Grace House, the chantry, the memorial house, the choristers' tower, the choir house, the choir vestry, the clergy house, the neighborhood house, the chapel, the hospital, the parish house, the clubhouse, the vicarage, and the mission house; also at New Canaan, Grace-House-in-the-Fields, the mothers' house, the cottage, the Chapel of Peace, and Sweetbriar Cottage. All these buildings are unen-

cumbered. The total indebtedness of the parish is $215,303.83, of which $190,000 is on account of the purchase of the property at the the corner of Tenth street, adjoining Grace Church. All of the parish organizations report a successful year.

ADDITIONAL LENTEN ARRANGEMENTS.

On Ash Wednesday Bishop Greer was unable, by reason of illness, to fill his appointment to preach at old Trinity Church, and the Bishop of Idaho took his place. By Sunday Bishop Greer was said to have entirely recovered.

Bishop Greer has arranged for a series of parlor meetings to be held at his home on Wednesday afternoons during Lent at 5 o'clock, for which he has invited the Rev. Dr. George William Knox, of Union Theological Seminary, to give addresses on "Comparative Religions of the World."

At St. Agnes' Chapel the Rev. Dr. Cole, rector of Trinity School, is giving a series of lectures on Tuesday afternoons on "Six Early American Bishops." Mr. Alexander Irvine is speaking on social topics on Sunday nights at the Ascension, and there will be the after meetings in the parish house such as were held last year. Sunday evening addresses at St. Mark's have to do with the Emmanuel Movement. Dr. van Allen is preaching at the noonday services this week at Calvary Church and Bishop Anderson at Trinity.

The Rt. Rev. A. S. Lloyd, D.D., former general secretary to the Board of Missions, and now Bishop Coadjutor of Virginia, is announced to speak at several churches in the city at special services. He has also made appointments for missionary services on Staten Island. Bishop Rowe of Alaska is scheduled to speak in local churches within a week.

MR. STEEN'S ANNIVERSARY.

The Rev. John Floyd Steen celebrated the fortieth anniversary as rector of the Ascension Memorial Church, West Forty-third Street, on Quinquagesima Sunday. He was born in this city sixty-eight years ago, and went to his present work on February 1st, 1870, when Times Square was wholly a residential section. Then the congregation was a subsidiary of the Church of the Ascension on Fifth Avenue, and had fifty members. Formerly Mr. Steen had been for several years an assistant to the Rev. Stephen H. Tyng, the young and popular preacher and famous rector of the Church of the Holy Trinity, then located on the corner of Madison Avenue and Forty-second Street. There were shade trees lining the curbs of what has now come to be the theatre district, and many fine old buildings with old-fashioned columns were still standing in the new parish. Sixteen years ago the church became independent and moved to the present site. Jefferson Clarke, the lawyer, and the family of George A. Hearn, the drygoods merchant, were liberal benefactors.

Bishop Greer and a large congregation greeted the rector at the morning service, and thirty persons were confirmed. Mr. Daniel Thom, 88 years old, identified with the church before Mr. Steen took charge, was present at the anniversary and was greeted as "the oldest parishioner." Only one of our Church clergy in this city, the Rev. Thomas H. Sill, vicar of St. Chrysostom's chapel, has had a longer cure in one church than Mr. Steen.

EAST SIDE MISSION HOUSE TO BE OPENED.

The Sisters of St. John Baptist are just about to open the large Mission building known as Holy Cross mission, Avenue C and Fourth street, on the "East Side," as a Rescue and Preventive Home for Girls, on the same lines as St. Michael's Home, Mamaroneck, with the approval and blessing of the Bishop of New York. The aim of the training and discipline of the Home is to rouse in the girls a desire to be good and honest Christian women, and to help them to start out in life with the earnest purpose of being self-respecting and self-supporting. A fine roof garden gives opportunity for the necessary fresh air and exercise. Destitute cases are received without payment.

The Sisters ask for the prayers of all who are interested in a work which hopes to meet a great need, and they also trust that visitors and helpers may be raised up to assist them in their new undertaking. The services in the Church adjoining the building are still well attended by the old members of Holy Cross congregation. The chaplain of the work is the Rev. N. D. Van Syckel. Application for admission to the Home and enquiries concerning the work may be addressed to The Sister in Charge, Holy Cross Mission, 300 East Fourth Street.

ILLNESS OF DR. HOUGHTON.

For some days the Rev. Dr. George Clarke Houghton, rector of the Church of the Transfiguration, East Twenty-ninth street, has been very ill. Inquiry to-day brought the reply that he is slightly improved, but is still confined to his bed at the rectory. It will be several weeks before he is able to take up his ordinary duties.

THE LATE REV. RICHARD A. EDWARDS.

The Rev. Richard Arthur Edwards, whose death was telegraphed and published in these columns last week, was curate in Christ Church, Broadway and Seventy-first street. He died on Monday night, February 7th, after an operation for a disease of the hip. He was born in Portland, Conn., in 1882, and was a graduate of Trinity College and Berkeley Divinity School. The first two years of his ministry was spent under the late Dr. Huntington at Grace Church. The funeral service was held in Christ Church on Thursday morning, conducted by the rector, the Rev. Geo. Alex. Strong. Assisting were

(*Continued on page* 523.)

GENERAL MISSIONARY RECEIPTS SHOW A DECREASE

Last Year's Record is not Being Maintained in the Face of Larger Appropriations

BOARD DECLINES TO RECEIVE CONGREGATIONAL MISSION IN THE ISLAND OF GUAM

THERE is still a decrease in general missionary receipts as compared with last year, and the discrepancy appears to be getting larger, month by month.

Such was the information laid before the Board of Missions at its monthly meeting in New York last week. Receipts for the first five months of the fiscal year aggregated $25,377. The receipts for January were smaller than those for the corresponding month last year by $14,494. It is, however, hoped with some reason that the latter deficiency simply represented deferred receipts from churches and individuals. Meanwhile the payments fall very regularly month by month, and were it not for the reserve funds which can be borrowed from temporarily, the society would have had to go into market for extensive loans; for it must not be forgotten that the appropriations are materially largely than they were the year before.

NO INCREASE FOR ASHEVILLE.

The Bishop of Asheville has informed the Church of his application to the Board for an appropriation for seven years of $15,000 per annum to enable him to carry out a well considered plan for the Mountain work in his district. The committee who had the matter in charge reported to the Board: "Your committee is impressed with the earnest effort the Bishop of Asheville is making and sympathize deeply with his desire, but finds it impossible in the present state of the treasury, and with the already very large outstanding obligations, to increase by this sum the present appropriation."

ENCOURAGEMENT FROM HONOLULU.

The Bishop of Honolulu reported several encouraging facts with regard to the increase of the buildings in Honolulu. The new building for the Priory was opened January 3d and the school is full. The Bishop has had two or three large gifts towards the cost of the structure and Mrs. Restarick has raised money among her friends nearly enough to refurnish the building. Another gift will enlarge the Priory premises.

CONGREGATIONAL MISSIONS IN GUAM ARE DECLINED.

By action of the last General Convention the Island of Guam was included within the limits of the Missionary District of the Philippines. About two years ago the Congregational society of the American Board of Foreign Missions suggested the possibility of handing the work that they had there for ten years over to this Church with the understanding that the American Board would transfer to us title to all its property. Recently Bishop Brent has had an opportunity of visiting the island and has fully reported his observation to our Board of Missions. He raises the definite question whether the Board would wish to take over the work on the basis of his findings. In this connection it was

Resolved: That while this Board deeply appreciates the offer of the American Board of Commissioners for Foreign Missions to transfer its work in Guam together with all its property to this Board, and while it is highly gratified by the spirit of confidence and good will that has prompted the offer; it regrets that in view of responsibilities assumed it seems inexpedient for this Board to accept the offer at the present time."

CHINA.

Letters were received from the several foreign Bishops. Bishop Graves calls attention to the deplorable condition of the flood refugees. He says they have been helped hitherto by two small funds, which are about exhausted. The people are absolutely destitute and apparently in worse condition than when the relief work was first begun a year or two ago. He was able to send to Bishop Roots 500 taels. On December 16th the Bishop advanced four deacons to the priesthood, men who have done good work as deacons, and are a strong addition to the force of Chinese priests. Information has been received of the marriage of the Rev. William H. Standring and Miss Ann R. Torrence, both our missionaries in the Shanghai District.

JAPAN.

The Bishop of Tokyo reports that a fine piece of property as the new site for St. Paul's College has been secured in a desirable location on the outskirts of Tokyo. This was done under authority from the ladies of the Woman's Auxiliary—the movement centering in Philadelphia.

HAITI.

The Bishop of Haiti wrote about the reconstruction of the Church of the Holy Trinity, Port-au-Prince, recently destroyed in the great fire. He shows why it must be fire proof, as demonstrated by buildings that were so constructed, which escaped the conflagration. The Bishop had some money at his discretion and a grant had

been made from the government. He will need $1,000 more, at least, to complete the new building. In the opinion of the Board it was not deemed advisable for it to endorse a special appeal for the purpose, as there are so many objects requiring specific contributions before the Church at the present time. The committee in charge advised the Bishop to make a direct request through the Church papers a little later.

MEXICO.

The Bishop of Mexico gives the information that there is to be a monument erected in the section of the city known as Tacuba which will tend to increase the value of our property recently purchased for the Hooker School, and states that a new avenue is to be opened to the neighborhood.

CUBA.

The Board appropriates the sum of $600 for aid to the new boys' school which has already been started in Cuba. Bishop Knight anticipates a greater success with this school than with any of the other schools in his district.

APPOINTMENTS.

The appointment by the Bishop of Shanghai of Mr. Thomas Kinloch Nelson of the Theological Seminary of Virginia was formally approved, to take effect upon his ordination.

At the request of the Bishop of Kyoto Mr. George M. Laning was appointed as a medical missionary to Japan to assist his father, Dr. Henry Laning, in St. Barnabas' Hospital, Osaka, his appointment to take effect upon his graduation in medicine from the University of Michigan.

THE MISSISSIPPI CONVENTION OF THE LAYMEN'S MISSIONARY MOVEMENT.

BY THE RT. REV. THEODORE D. BRATTON, D.D.,
Bishop of Mississippi.

THE great missionary convention has just completed its two days' session in Jackson, and the silent echoes of the deep enthusiasm of the throngs which crowded the hall still ring in my heart as I write this letter. We knew before its coming something of the religious fervor which it had kindled in Richmond, Greensboro, Columbia, and elsewhere, but its wonderful moral and spiritual power must be felt in order to be realized?

Let us brush aside at once the material aspect of the meeting and quickly answer the questions which impulsively arise. The meeting was a success. More than nine hundred registered members attended every session, and at least one thousand more were present at most of them. At the first meeting every seat provided for the expected attendants was filled, and others had to be supplied. Delegates came from every part of the state, nearly one-third of the registered number being ministers of the various churches. Our own clergy were necessarily detained at home for the Ash Wednesday services, and but few could be present, to their great regret, many writing or otherwise expressing their real distress that the dates fixed for the meeting deprived them of its benefits. Many of our laity, however, came, far more than appeared on the second day, when the informal canvass of representation was made.

The first note of the convention created an interest which grew normally in intensity to the last. Mr. Morney Williams' wonderfully clear interpretation of the spiritual significance of the movement simply illuminated the purpose of our gathering, and answered every unspoken question. Nothing can explain the marvellous continuity of the proceedings, in which so many men of such varying types, of so many communions, participated, save the fact, which not one soul that witnessed it doubts for an instant, that God the Holy Ghost "directed us in all our doings and furthered us with His continual help." The impression produced was nothing short of profound and can never be forgotten. God gives us the night that we may appreciate the day; He gives us pain that we may enjoy pleasure. These contrasts are everywhere in His physical world; why not also in His great religious world? Without argument, why may it not be that He has permitted division in His blessed Church which He purchased with His blood, that He might teach us the sacred joy of the firm hold upon the faith in the unity of the Spirit, in the bond of peace, and in righteousness of life? Why may it not be that out of this unity of the Spirit, out of this bond of peace, He is again fashioning the unity of the body which shall stand, as He said, as His witness to the unbelieving world? If ever the unity of His blessed Church is to be realized, as surely it will be, it will come, first of all, through the unity of the Spirit, through the love which the Holy Ghost sheds abroad in every heart. This certainly is one of the first, the most widely felt and confessed impressions of the movement.

And then, next, its aims and its methods are so eminently practical. God's business is worthy of the business methods of the best business men. That might have been one of the mottoes of the Jackson convention. It was wonderful to see the different problems of parochial and diocesan business melt away before the wise, consecrated common sense of devoted laymen. It was splendidly refreshing to see more than a thousand laymen committing themselves to the task of doing God's business because the task belonged to them, because the business is the greatest in the world and requires the best, if need be the all, that men can give. It was so true and so loyal, that transformation of the hard, cold dollar into the spiritual force of a converted child of God in distant lands; that estimate of current coin which could see its true value only in its service for the living God, in its investment in living souls.

The movement is, before everything else, a great moral and spiritual move. It is a very Pentecost which is baptizing all who will yield to the Holy Ghost. Perhaps it is truer to say that it is the result of the blessed, mysterious Pentecost which many of us have felt that God is sending to consecrate His people for the wonderful achievements which He has so surely appointed for this new century. I cannot see how the child of God can blind his eyes to the divine significance of the wonderful manifestations, here in our very midst, and even more conspicuous in heathen lands, of the Spirit of God as He broods over the chaos of human life and reveals His blessed purpose for it. We have been reading, from time to time, of the failure of religion, as the current periodicals have interpreted its movements; and behold, God was never more surely present, nor His power more magnificently operative than now. Our entire state boasts a white population (which is scattered over 47,000 square miles) but little over that of the city of Baltimore, yet quietly, almost mysteriously, nearly two thousand men of affairs gather at the call of the Holy Ghost from their distant homes in the central city to consider God's business, and it is fair to add that ten times that number wanted to come.

"WHOSE I AM AND WHOM I SERVE": A LENTEN THOUGHT.

BY MARIE J. BOIS.

AS Lent calls us once more to gather round the Cross, to learn anew its wondrous story, is it not fitting that we should stop for a while in the great rush of our daily work to ponder over the deeper meaning of these words: "Whose I am and Whom I serve"?

"Whose I am": body, soul and spirit, bought by Him at such a tremendous price that the faith of many has staggered at the thought, so that they have preferred to deny that Jesus Christ is in very truth the Son of God than to believe in the awful fact of the Atonement. But to us who believe, what is this Lent (it may be the last for us) going to be? A mere act of obedience? A blind acceptance of a long established custom of the Church? Without any personal longing on our part to follow our Master in the desert? God forbid! Our hearts revolt at the thought of such a senseless Lent. We long for something better. Oh! for the privilege of blessed hours alone with the Master in the wilderness; for grace to learn of Him who is meek and lowly in heart; for power to fight against the world, the flesh, and the devil; for strength and wisdom to face our dangerous, subtle foe, self, and "to renounce it wherever we find it" and, above all, for love, without which all our efforts are vain.

Let us strive during this Lent to understand more clearly what it means to be His; what true, whole-hearted service is acceptable unto Him, and then we shall not fast because we must only, but because we long to be like Him who for our sakes didst fast forty days and forty nights; we shall not abstain from worldly pleasures merely to mortify our bodies, but that we may be drawn closer to His side, and listen more intently to His tender words of warning and of love, and thus Lent will truly be a "feast" of spiritual things, a fitting preparation for the gloom of Good Friday, and for the joy of Easter Day.

NOW, AS in the past, the vast number of so-called heretics are but vain babblers who know not what they affirm. They can give no reason for the faith that is within them because they neither know the faith of the fathers nor contribute an iota to the faith of the future.—*Baltimore American.*

LET US ALSO BE WISE.

By the Rev. A. J. P. McClure,
Treasurer of the General Clergy Relief Fund.

THE Church attacks many problems, not always as an united army following a leader, obeying commands, and proceeding with the power of the whole and the force which comes from combination, directly to a goal; but with much disorder and irregularity, and much halting and criticism, and therefore much delay and loss in effectiveness.

When I was called to the General Clergy Relief Fund work nine years ago, a work which has for its simple purpose the pension and relief of the old clergymen of the Church and their widows and orphans, the Church was covered by a large number of organizations supplementing and overlapping clerical relief in all its parts, each working without regard to the others. A half dozen or more corporations doing excellent work for the clergy alone, but necessarily limited, by reason of locality, or payment of dues, or premiums; a half dozen or more insurance plans in various dioceses, planning to provide for a part of the family unit; as many diocesan funds as there were dioceses, and these sometimes subdivided into two funds in each diocese, one for the clergy and another for the widows and orphans, and all surrounded by certain requirements of residence, or of age, or of payment of dues, or of seats in convention, or of number of offerings, and other limitations which cut down the number possible of help.

The General Fund, legally incorporated, officially provided for in the General Canons, possessing a charter giving it the power to administer annuities, pensions, life insurance, or simple charity, and standing upon the same basis as the missionary society, and indeed being the only other general society in the Church provided for in the General Canons, was but little known. There were thousands of clergymen who did not know of the wide and generous and inclusive character of the general society, and of course thousands more of laymen and lay women who were actually ignorant of its existence. Gradually, by circulars and advertisements and pamphlets, the Church was persuaded of the unwisdom of much of the separate and chaotic effort, and sixty-five out of the eighty dioceses and missionary jurisdictions were brought to depend entirely upon the General Clergy Relief Fund for pension and relief. This was to the great advantage of the clergy and the widows and orphans, for the clergy cannot become ineligible under the General Fund. There is economy of administration; there is regularity of appropriation; there is unity of purpose; and we are fast approaching a point where there is little confusion in the minds of the great mass of the people as to the central effort and purpose of the Church in this matter.

Formerly the title was confusing, because it was long and intricate; that has been shortened to the canonical title: General Clergy Relief Fund.

The definite and orderly system inaugurated by the General Convention, viz: an annual offering from all parishes and congregations and a portion of the Communion alms, is becoming universal.

The advance in the number of beneficiaries taken care of (from 150 to 550) and in the annual amount appropriated ($10,000 per annum to $125,000) has been gratifying and encouraging. We have gotten rid of unnecessary machinery and societies. We are in direct contact, without any middle agency, with all contributors, and receive their offerings directly, putting their offerings into immediate use and returning thanks and conveying educative information by circulars to churches, rectors, and individuals.

Now there is danger that, having emerged from the chaos of a multitude of diocesan and other administrative societies, each approaching the matter in different ways without regard to each other (but having the advantage of a certain responsibility and oversight), we inaugurate too many agencies and auxiliaries for the collection of money; and again add to the confusion in people's minds, to the indirectness of the offerings, to the expenses of collections, to the delay in putting money to work and safe-guarding it; but, worst of all, that the field, which has been definitely set aside by the General Convention for the General Clergy Relief Fund, be occupied to the endangering f what we have so carefully been building up, viz: regularity in the payment of pensions to those who depend upon their annuities for support.

It was a most wise provision on the part of the General Convention to lay upon every clergyman the duty of presenting this matter of pension and relief once a year to his congregation and to secure an offering. It brings the matter directly and regularly and forcibly to the attention of the people and gives the trustees an opportunity to educate and help directly by circulars, letters, leaflets, and reports; and from such presentations have been growing steadily both offerings and legacies and bequests. We must not scorn help from any source, nor put ourselves in antagonism to any well-meant efforts, but we must look to the future, must regard the matter as statesmen, must be loyal to the Church's official plan. By that plan there is:

First: An annual, official presentation of the matter of Pension and Relief through the General Clergy Relief Fund to every congregation, by the minister of every congregation, with the distribution of circulars and pamphlets for educative and will purposes.

Second: An annual offering from every congregation to the fund.

Third: Direct and immediate contact with contributors, wardens, vestrymen, treasurers, individuals, which is and has been exceedingly valuable.

Fourth: The money is sent directly to the fund and is put to work immediately.

Fifth: The money goes, every cent of it, to the purposes for which it is contributed, as the expenses are provided for by the royalties on the hymnal.

All annual offerings from churches and individuals for current pension and relief ought therefore to be sent directly to the treasurer of the General Clergy Relief Fund. All those who have been in the habit of contributing annually to the permanent fund, or to the automatic pensions at 64, or for special cases, should continue to send their offerings directly to the treasurer of the General Clergy Relief Fund.

These fields, by the authority and recommendation of the General Convention, are preëmpted for current pension and relief; otherwise pension and relief must needs be discontinued or reduced.

The Bishop of Long Island, in his annual address, said very wisely:

"In view of the multiplicity of funds it might perhaps be well to appoint a committee for the consideration of these various schemes of clergy relief in the hope that some suggestion might be made looking to simplification and unity; for the erroneous impression ought not to go out, that an unreasonable amount of solicitation and capital is being devoted to the department of clerical support."

And to this purpose:

"Let the Church raise the cry" as Dr. McIlvaine in closing his remarkable sermon entitled "The Forgotten Man" has done: "Half a million annually for the General Clergy Relief Fund! and let it be heard before all cries. The world is moving fast in the direction of pension and relief; the Church must move too or lose the respect of the world. The present situation is unendurable. No man, who knows it, can face it without a blush of shame. The five million endowment for the pensioning of the aged clergy will be magnificent when it comes. God grant it may be soon! We can all work for it with all our hearts. But the General Clergy Relief Fund needs, and ought to have for immediate use, for the relief of pressing wants, twice the amount now at its disposal."

Finally, in pushing forward the cause of clerical relief, let us cherish the self respect of the clergy. Let us not promote self pity. Let us more frequently exalt the calling and the heroism it demands even while we deplore the suffering and poverty and inadequate support, remembering that "difficulty, abnegation, martyrdom, death, are the allurements that act on the heart of a man and often make him rejoice in his calling, to do noble things and vindicate himself under God's heaven as a God made man." "Kindle that inner genial life of him," says Carlyle, "and you have a flame that burns all lower considerations, not happiness, but something higher."

HUNTINGTON CLOSE TO BE THE NAME, ETC.

(*Continued from page* 521.)

the Rev. Messrs. Bottome, Reiland, Clute, and Harrington of Grace Church staff. At the interment at Portland, Conn., the rector of Trinity, the Rev. Dr. O. F. Raftery, and Dean Hart of Berkeley assisted.

ST. PAUL'S CHAPEL CLUB.

St. Paul's Chapel Club for Business Women is now three years old, and from the profits of the lunches that are served at a very low price to the club members—young women who are employed in the downtown district—the old clergy house has been thoroughly renovated and re-decorated. The club has a membership of some seven hundred girls and young women who pay 25 cents each for their membership tickets and receive club privileges with opportunities for lunches at low prices.

THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION.

By the Rt. Rev. G. Mott Williams, D.D.,
Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference.

VIII.—Assisting Bishops in Swedish Consecrations.

THE consecration of the three Bishops in 1528 is supposed to have been by *Petrus Magni* alone. The Bishop of Wexiö, however, was alive and in the kingdom. It is not known that he did *not* act.

The consecration of the three Bishops in 1531 was by *Petrus Magni* and *Magnus Sommar*. The Archbishop, a month later, probably by *all* the Bishops, assisting *Petrus Magni*.

Bothvid Sunonis of Strengnäs is the only Bishop named in the consecration of *Agricola* and *Juusten* to the Finnish dioceses in 1554. It is not known who else acted. The Bishop of Westerås was not far away, and there was easy water approach.

The consecrators of Archbishop *Laurentius Petri Gothus* were *two*, the Bishops of Åbo and Wexiö.

When *J. J. Westrogothus* was consecrated to Skara in 1570, there were the following Bishops who could have assisted the Archbishop:

Olav Nic. Helsingus, Strengnäs.
Joh. Nicolaus Ofeg, Westerås.
Nic. Canuti, Wexiö.
Paulus Juusten, Åbo.

When *Petrus Benedicti* was consecrated in 1581 to Westerås, *J. J. Westrogothus* could have had for assistants:

Helsingus of Strengnäs.
And. Laur. Bothniensis of Wexiö.

Henricus Canuti of Åbo was living, but is sometimes called only superintendent. He probably did not act, as he was opposed to the ancient ceremonies. *Martinus Olavi* was also in retirement, out of favor.

Abrahamus Angermannus had *four* consecrators, *Petrus Benedicti* at their head (1594).

Angermannus, at the consecration of Peter *Kenicius* to Skara in 1596, could have had to join him:

Petrus Benedicti of Lincöping.
Petrus Jonae of Strengnäs.
Olavus Stephani Bellinus of Westerås.
Ericus Erici of Åbo.

Olaus Martini was consecrated by *Peter Kenicius*. There were then living and able to act ((1601):

Petrus Benedicti (probably did not act).
Petrus Jonae of Strengnäs.
Bellinus of Westerås.
Petrus J. Angermannus of Wexiö.
Ericus Erici of Åbo.

Laurentius Paulinus Gothus and *J. Kylander* were consecrated in 1607 by Archbishop Olaus Martini, with possible assistance of:

Petrus Kenicius of Skara.
Bellinus of Westerås.
Angermannus of Wexiö.
Ericus Erici of Åbo.

At the consecration of *Jonas Magni* to Skara, 1641, the Archbishop *Laurentius Paulinus* could have had the help of:

J. P. Gothus of Lincöping.
J. J. Zebrosynthus of Strengnäs.
J. Rudbeckius of Westerås.
Nicholaus Krok of Wexiö.
Isaac Rothovius of Åbo.

In 1647 Jonas Magni Wexionis of Skara was Lennaeus' consecrator. There were three other possible assistants (and there were three other Bishops consecrated the same day). The assistants could have been:

Johannes Matthiae of Strengnäs.
J. B. Rothovius of Åbo.
Petrus J. Bjugg of Wiborg.

It was at a Riksdag. They were not likely to be absent. There were 6 bishops in 1667, 7 in 1678, 5 in 1687, 7 and perhaps 9 in 1702, 6 in 1730, 6 in 1740, 10 in 1757, 12 in 1787, 13 in 1786. After the loss of Finland there were 9 in 1809, 11 in 1824. There is no possible failure since.

RELATIONSHIPS IN THE SWEDISH EPISCOPATE.

To this day, in Sweden, the names of the clergy you meet will instantly remind the visitor, who has read any of the records, of the great men of the past. The extent to which the episcopal families intermarried has considerable bearing on the probabilities that all things were "done decently and in order." The Swedes, particularly the higher classes, are an extremely and punctiliously ceremonious people, much more so than any American or Englishman can easily imagine without experience. The Episcopal families became a sort of nobility, and were frequently ennobled. The first reforming Archbishop had married a cousin of the king. It would be hardly useful to give *all* the various relationships or connections, but some of the chief ones should be mentioned. I have described a meeting with *Regimentspastor* Elis Schroederheim. Let me begin with his family.

Its prominence in the Church begins with Bishop *Herman* Schroeder, who entered on the see of Calmar in 1729. Of his sons, *Göran Claes* Schroeder became Bishop of Carlstad, and *Carl Gustav* Schroeder became Bishop of Calmar. Dr. G. C. Schroeder, who was Bishop of Carlstad, had three sons who were made noblemen and received the name of *Schroederheim*. Of these *Herman* Schroederheim became Bishop of Carlstad. A daughter, *Ulrica*, married a Bishop of Westerås, *Flodin*. (The other sons were, one a Governor, and the other a Judge). There are thus five Bishops in this family, and they are still honorably respected in the Church.

But this is comparatively nothing. Let us take the *Benzelius* connection.

Eric Benzelius, *senior*, became Bishop of Strengnäs in 1687 and Archbishop in 1700. Three of his sons became Archbishops after him. They were *Eric, Jacob*, and *Henric*. Two of his daughters married Bishops: Margaretha, Bishop *Nezelius* of Gothenburg; Christina, Bishop *Esberg* of Wexiö. Two grandsons were Bishops, *Carl Jesper*, Bishop of Strengnäs, and *Lars Benzelstjerna*, Bishop of Westerås. Two daughters of the Bishop of Skara, Jesper *Svedberg*, married into the Benzelius family. *Ulrica*, daughter of Eric the younger, married Bishop *Filenius* of Lincöping, Margaretha, Jacob's daughter, married Bishop *Engeström* of Lund; *Henric*, married a daughter of Bishop Torsten *Rudén*. *Carl Jesper* married a granddaughter of Superintendent *Arnell* of Carlstad. Archbishop Beronius married a Benzelius, descended from Eric, Sr. A daughter of Lars Benzelstjerna of Westerås married Dr. *Taube*, Pastor Primarius and Ordensbiskop. One of the Engeström daughters, a great-granddaughter of Eric the elder, married Bishop Hesslén of Lund. I haven't the *latest* information. Fifteen Bishops and one superintendent in this family connection, and another, Pastor Primarius, not mentioned above.

But this can be surpassed.

The first Archbishop, *Laurentius Petri*, had two daughters, one who became the wife of *two Archbishops* in succession, *Laurentius Petri Gothus* and *Andreas Laurentii Bothniensis;* and the other was the wife of another Archbishop, *Abrahamus Angermannus*. The second Archbishop was an uncle of Archbishop Laurentius Paulinus Gothus, whose daughter married Bishop *Emporagrius;* and his granddaughter Bishop *Brodinus* first, and Bishop *Haquin Spegel* afterwards. Spegel's daughter married Archbishop *Jöns Steuchius*, a son of Archbishop *Matthias*, and a grandson of Superintendent *Peter* of Hernösand. Peter Steuchius was married to a daughter of Bishop *Terserus*. Matthias' daughter married Bishop Barchius; a granddaughter, Bishop *Rhyzelius*, and another, Bishop *Kjörning*. Further, Archbishop *Peter Kenicius* was connected on his mother's side with Archbishop Andreas Laurentii Bothniensis, and two of *his* daughters married Bishops, *Laurelius* and *Lennaeus*. Lennaeus' daughter married Superintendent *Brunnius* of Gothenburg, and another, Bishop *Lithman*. Further, *Martinus Olavi* of Lincöping and his son *Olaus Martini* of Upsala belonged to the same family, *Bure*, as Kenicius and Andreas Laurentii.

Bishop Laurelius' daughter married Bishop *Nils Rudbeckius*, one of whose brothers became a Bishop and one a superintendent. Nils had a daughter married to Bishop *Kalsenius*. Nils' father, *Johannes*, was also a Bishop, husband to a daughter of Bishop *Zebrosynthus*, whose other daughter married Archbishop L. *Stigelius*. Bishop Zebrosynthus was the son-in-law of *Nicolaus O. Bothniensis*, who was appointed Archbishop of Upsala prior to Olaus Martini but never consecrated. Nicolaus O. Bothniensis and Andreas Laurentii were also otherwise related than in the roundabout way indicated. Bishop *Helsingus* of Strengnäs also married into the *Bure* family. A son-in-law, Bishop-elect *Gadolenus* of Skara, died before consecration. I am by no means sure that all the possible relationships are worked out. I could have brought in Zebrosynthus another way, as he was a *Bure*.

This makes 32 persons of episcopal or quasi episcopal

dignity connected together by blood or marriage. And the influence of this family was felt in Upsala, Strengnäs, Westerås, Lincöping, Åbo, Hernösand, Gothenburg, Skara, Wiborg, from 1531 to 1778. The *Benzelius* connection was in power from 1687 to 1811. However these families got their power, whether from the first connection with royalty or not, there is no doubt it has worked as a conservative force.

I might add that there were twelve Bishops or superintendents in the *Svebilius* connection, five in the *Gezelius,* four in the *Baazius,* four in the *Troilius,* four in the *Wallins,* four in *Sveno Svenonis.* The single intermarriages are too numerous to mention, nor have I given all the fathers and sons.

A CORRECTION.

Those who have been following my series on the Swedish Church have undoubtedly found a stumbling block in my Article VII., on Superintendents, etc., at the bottom of the second column of page 491. The sentence I refer to is this: "If *Svebilius* was ordained in Calmar in 1658 as reported, and if his *consecrator* was not consecrated himself," etc. This should read: "if his *ordainer* was not consecrated himself." The reference is to *Peter Schomerus,* the last superintendent, about whom it is not possible to prove that he had episcopal consecration. I suppose many will concede the propriety of speaking of "consecration" to the priesthood, but it is not usual, and therefore not clear. The points, therefore, are these: We know that *J. Bazius, Jr.,* who consecrated *Svebilius* to the episcopate, was a Bishop; we do *not* know that *Schomerus,* who ordained him priest, was himself consecrated.

G. MOTT WILLIAMS.

SPRINGFIELD REPORT ON SCHOOL HISTORIES.

THE report of the committee of the diocese of Springfield on the subject of school histories has been printed. This committee, of which the Bishop is chairman and the Rev. Andrew Gray, D.D., secretary, was appointed for the purpose of examining certain misleading statements made in various histories used in the public schools of the state, and making such recommendations as they should see fit.

In part the report of the committee reads as follows:

"In presenting the report, the committee begs to remind the Synod that the misleading statements referred to and complained of, relate to the unfounded and unwarranted assertion that our Mother Church of England 'was founded by King Henry VIII.' about A. D. 1534. Such assertion, in the face of overwhelming evidence to the contrary, is astounding, and betrays abyssmal ignorance of the salient facts of English Church History. It would be just as true and just as fair to say that the State of England was founded by King Charles II. about A. D. 1661; or that the United States were founded by President Lincoln and General Grant, about 1864. That much in passing.

"The Bishop, finding that there was a convention of the teachers of the state in session in Springfield during the last week of December, 1908, called such members of the committee as he could readily summon, viz., Rev. J. C. White and Rev. Dr. Gray, with a request that the Rev. F. A. DeRosset join them, and that they call upon certain gentlemen, who were then in Springfield exhibiting the school histories of certain publishing houses.

"The three persons above named went together and called upon Mr. Hill, representing the publishing house of Ginn & Co., and two or three other gentlemen with him, who represented other publishing houses. The members of your committee introduced themselves, and stated the object of their call. They were very courteously received and given an attentive hearing, while they in a clear, concise, and respectful manner stated their objections, etc. Rev. Dr. Gray presented to them a copy of his *Origin and Early History of Christianity in Britain;* also of his *Church of England and Henry VIII.; The Church of England in Relation to the Church of Rome,* and *The True Relations of the Church of England to the Church of Rome.* These they promised to read, and then pass them on to the publishers whom they represented, and finally to the authors of the histories. They assured us of their readiness to do what they could to have errors rectified. We trust that good will result from our exposure of the errors complained of.

"The Bishop again called such members of the committee as he could get together for a conference at the diocesan rooms on Thursday, October 28th. Besides the Bishop, as chairman, the Rev. J. C. White and the Rev. Dr. Gray were present.

"We examined *Everyman's History of the English Church,* by the Rev. Percy Dearmer—an extremely interesting little book, beautifully illustrated. Price 50 cents. The Young Churchman Co. has bought out an American edition of it.

"We learn with satisfaction, also, that the MS. of a book, by the Rev. John S. Littell, of Keene, N. H., is likely to be issued shortly by The Young Churchman Co. It deals tersely with the objectionable statements in question.

"The Rev. J. C. White was asked to make a careful examination of school histories in use, and to report the same. He says: 'I have examined Cheney's book, adopted and used in the high school in Springfield, and find it, on the line under consideration, to be about as fair and accurate as we can expect. It does not show at all with clearness the continuity of the English Church; but it does not make the false statements that the English Church was founded by Henry VIII.'

"Another book on English History, used quite extensively, is by two women—graduates of Wellesley—Misses Cornan and Kendall. This also has been examined and found 'to be fair, if not clear.'

"Mr. White finds D. H. Montgomery's book, *The Leading Facts of English History,* Ginn & Co., to be utterly unsatisfactory and misleading. He refers to pp. 194, 201, 400, 401, and 412.

"Your committee expresses the earnest hope and request (because of the importance of having our children and youth rightly instructed on the subject of our *origines*) that all the other Synods or Conventions of this Church, in these United States, will coöperate with us and assist us, in every way in their power, in the accomplishment of the object we have in view.

"Your committee presents the following resolution:

"*Resolved,* That the committee be continued, and that they call upon the State Superintendent of Education, Mr. F. G. Blair, at their earliest convenience and present him with a copy of this report and make such further representations as in their judgment they may deem expedient."

Come now, let us reason together. We are all sinners: we break God's laws, we offend against God's love over and over. Each one knows his own besetting sin, though he tries to ignore it in the hope that so God and his neighbors will overlook it too. Well, let us try, harder than ever before, these six weeks of discipline, to uproot that sin. By God's help we can, if we will. Repentance is "being sorry enough to quit our naughtiness," the child defined. Lent is a call to that sort of repentance.

But we fall short, too, of what we should be and do, by reason of our omissions. Each of us could love and serve God and his fellows more, each could give more, if he tried: let us try. Our self-denial in things innocent—recreation, dainties, luxuries—will give us more time and more money for God's cause, if it is genuine. This frank acknowledgment of sins, both of commission and omission, leaves no room for self-complacency in us. We are weak, frail, unstable, powerless of ourselves to help ourselves. So we must seek God's grace to support us; and that is given in answer to our prayers, and through devout use of the Sacraments. More thought about God, more meditation on the things eternal, more frequent participation in public worship, more earnest prayer, more loving study of God's Word, more frequent reception of Holy Communion: all those are necessary, if we are to have a holy Lent, if we are to be refreshed by the Divine Grace.—*Rev. William Harman van Allen, D.D.,* Church of the Advent, Boston.

No age in the history of the world has ever been in greater need of a well-kept Lent than this age in which we live. The money-current is running strong, and in threatening fashion. More people than ever before are clothed in purple and fine linen, and fare sumptuously every day. More people sit down to eat and rise up to play. As a direct consequence of these conditions, many more people than ever before suffer from discontent, and from a sense of being wronged. If they do not, in large numbers, know the pangs of poverty, their circumstances breed poverty of spirit, which is almost harder to bear, and more suggestive of possible mischief. "In law, there are no more slaves; in fact, there are many. The slaves are no longer below us, but they are among us." There is much smiting with the fist of wickedness, much wickedness in high places. . . .

But, marked progress as the religion of Christ is making, we must face the fact that it is not commensurate with the needs of the most exacting age the world has ever known. We must not forget that the higher the form of civilization, the more is required of the Church of Christ, which is its fountain source; and the farther we are in time from the Cross, the Open Tomb, and the Descent of the Holy Spirit, the more in spiritual fruitfulness and good works is demanded of His Church. In our conspicuous and deplorable falling off from this exalted standard lies our peril in Church and State.

With these facts and principles in mind, with a clear sense of our own unworthiness, and remembering that those who belittle the dreadful significance of sin worship a "white marble Christ," and can know no joy of assured salvation, let us keep the great fast.—*Rev. W. Montague Geer,* St. Paul's Chapel, Trinity Parish, New York.

WE MUST welcome God's fatherly chastenings as well as His consolations, that is the way to make the most of things now in the times of refreshing, and to be prepared for that other more awful time which will very soon be here, the Day of Redemption and Restitution of all things. God grant we may be found ready.—*Keble.*

THE BLESSING of the holy season will come only on those who try to pass it in the true fear of God; to mingle that fear in all their works, especially in all their religious exercises; not to say or do anything, if they can help it, merely as a matter of course, but to remember all along whose they are and whom they serve.—*Keble.*

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

"THE CHURCH'S APPEAL ON BEHALF OF LABOR."

UNDER this caption the "Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America" (Church unity, by the way, does not necessarily mean short titles!) has issued an appeal on behalf of labor. Although the document formally declares only the convictions of the twenty-one men who comprise the Commission, they believe it represents the opinion of the 18,000,000 of Church members whom they formally represent. Whether this assumption be well founded or not, the document is a most important one and deserves the close and thoughtful attention of the numerous diocesan commissions on social welfare as the basis for a substantive programme. *Inter alia* the statement declares:

"It is the right of every man to have one day out of seven for rest and recreation of body, soul, and mind, and it is the obligation of every Christian employer so to arrange his business that each of the employes may have one day holiday in seven, without diminution of wages. The normal holiday is the Christian Sabbath, the Lord's Day, but where the conditions of industry or service require continuance of work seven days and the consequent employment of some part of the employes on Sunday, then those so employed are entitled to receive a holiday on some other day in the week; and furthermore it is the obligation of every Christian employer so to arrange his scale of wages that the living wage of his employes is calculated, not on a seven day, but on a six day basis."

Surely there can be no dispute with these propositions, and yet their general acceptance is still a matter of the future in many sections of the country and in many industries.

"It is the obligation of every Christian employer, a part of the essential Christian teaching of the brotherhood of man, to pay every employe a living wage, that is, a wage on which not only the worker but the average family can live under proper sanitary conditions and with reasonable comfort. Normally the great bulk of the industrial work of our country should be done by the heads of families, and wages should be adjusted, not to the cost of living of the unmarried boarder, but to the family life in the home. The living wage differs from time to time and from place to place. The obligation remains unvaried, and no industry can be counted as properly conducted from the standpoint of Christian ethics which is not so conducted that all employes employed therein receive a living wage.

"It is manifest that that industry which, employing its laborers six days in the week, compels them to work twelve hours out of the twenty-four, does not give to those employes a proper opportunity for sane and healthy living. Family life, intelligent social intercourse with one's fellows, are impossible under such conditions, and the laborer not only is not encouraged to develop upward, but, by the conditions of his labor, is held in an inferior and degraded condition, with no chance of development. Such a condition is, we believe, contrary, to the dictates of the religion of Christ and a menace to the well-being of the state. It is an obligation resting upon Christian employers so to organize their industry that the employe may have reasonable hours of labor. . . . . This commission recommends to the official bodies of Christian churches, in order to standardize, as it were, the simplest Christian obligation in the industrial field, to adopt resolutions calling upon employers of labor within those churches to conform, in their industrial operations, to these three simple rules:

"One day's rest in each seven.

"Reasonable hours of labor.

"A living wage based on these reasonable hours of labor."

These three propositions ought to find their way into the platform of every social welfare commission and be contended for until they become the law of the land and the settled policy of every community.

EMPLOYERS' LIABILITY.

EMPLOYERS' LIABILITY legislation is very likely to engage a large share of the attention of congress for some time to come. A comprehensive bill applicable to railroad and steamship companies engaged in interstate or foreign commerce and to any company engaged in any capacity in handling the mails of the United States has been introduced by Congressman Sabath of Illinois, and the Judiciary committee is giving it the most careful consideration. Even the United States government would be bound under its terms to pay compensation to its employes in the postal service injured or killed in the performance of their duties.

In the event of the death of an employe as a result of injuries, employers would be required to pay an annuity equaling 70 per cent of his average monthly earnings to his family or next of kin. Fifty per cent of the employe's maximum monthly earnings would be paid in case of total disability not exceeding six months. Beyond that length of time the injured employe would receive two-thirds of the amount of his earnings during the period of impairment.

The measure goes into the minutest detail, in regulating the payments for injuries, specifying how much shall be paid for the loss of an eye, an arm, a finger, a toe, loss or impairment of sight, hearing, or similar injury, and including medical, surgical, and hospital treatment. The loss of a toe is fixed at 5 per cent; the loss of both eyes at 75 per cent; the loss of the right hand at 60 per cent.

The bill would establish a court, to be known as the Federal Commission of Injury Awards, and to consist of three members to be appointed by the President at salaries of $6,000 a year, each with full authority to inquire into and prosecute claims, and to employ necessary assistants.

Theodore Roosevelt, while president, endorsed the principle of compensation for such accidents, and President Taft has likewise spoken favorably of the proposition. The Sabath bill is based upon the provisions of the English and German laws, which have borne successfully the test of experience. It substitutes statutory compensation for common law liability, and makes this compensation a distinct element of operating expenses.

NEW YORK DIOCESAN PLANS.

THE SOCIAL SERVICE Board of the Archdeaconry of New York has adopted a most interesting programme of work which, if it can be successfully carried out, will materially advance the extent and efficiency of the social activities of the diocese. Each parish is asked through its vestry, men's club or classes, or women's organizations to take part or to take charge of social work in its own neighborhood; or if this is not possible, to provide workers who would be ready to undertake social work in neglected neighborhoods. Each parish is also asked to furnish two men who are willing and capable of acting as "big brothers," and to furnish men or women, or both, who are willing to help in furthering the ends by service as speakers or singers. A still more ambitious part of the programme is the effort to secure communicants willing to captain districts in their own parishes or elsewhere, to make themselves thoroughly familiar with the district assigned to them, ascertaining whether there are any tendencies for uplift in that district, whether there are any tendencies for evil, if there are tenement houses and if they are in sanitary condition; also to inspect the shops of the district, ascertaining the conditions of employment and whether the employes are given time for recreation. All captains of districts are expected to keep in touch with the rector of the parish where they are working within the parish, and if possible also with some local organization in that parish and with the Social Service Board or some one of its committees.

Bishop Greer is the honorary president of the Social Service Commission, and the Rev. Dr. Ernest M. Stires is the president of the Archdeaconry Social Service Board. So far very little more has been done than an outline of the plan, although several rectors, including the Rev. Dr. John P. Peters of St. Michael's, have sought to carry it out in their parishes. As a suggestion of what may be done the proposals are most interesting and suggestive.

HERE IS AN item from a bankers' circular which is most suggestive: "The wage increase problem is being settled by several leading corporations favorably to the men, and it is apparent that business will be on a scale that will enable the companies to show much larger profits in spite of the increases." If only more corporations would realize that an enlightened, sympathetic policy toward employes results in better and more intelligent service, greater loyalty, and an *esprit de corps* that is well nigh irresistible, there would be fewer strikes and labor disturbances with their consequent unsettlement, not only to the business concerned, but to the community generally.

"STUDIES in Social Reform and What To Do" is the interesting title of the February number of *The Gospel of the Kingdom*, published monthly by the American Institute of Social Service. Although most of the suggestions have been prepared by Methodists and are designed for Methodist bodies they will be found helpful by Churchmen.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE PROPOSED PREAMBLE.

To the Editor of the Living Church:

IT may be of interest to many of the clergy and laity who are discussing the Preamble to the Constitution, to read the following, which I have taken out of the Irish Church Directory for 1909:

"THE CONSTITUTION OF THE CHURCH OF IRELAND.
"PREAMBLE AND DECLARATION

"Adopted by the General Convention in the year 1870.

"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. Whereas it hath been determined by the legislature that on and after the first day of January, 1871, the Church of Ireland shall cease to be established by law: and that the Ecclesiastical Law of Ireland shall cease to exist as law save as provided by the 'Irish Church Act, 1869,' and it hath thus become necessary that the Church of Ireland should provide for its own regulation:

"We, the Archbishops and Bishops of this the Ancient Catholic and Apostolic Church of Ireland, together with the representatives of the clergy and laity of the same, in General Convention assembled in Dublin in the year of our Lord God one thousand eight hundred and seventy, before entering on this work, do solemnly declare as follows:

I.

"1. The Church of Ireland doth, as heretofore, accept and unfeigned believe all the Canonical Scriptures of the Old and New Testament, as given by inspiration of God, and containing all things necessary to salvation: and doth continue to profess the faith of Christ as professed by the Primitive Church.

"2. The Church of Ireland will continue to minister the Doctrine, and Sacraments, and the discipline of Christ, as the Lord hath commanded: and will maintain inviolate the Three Orders of Bishops, Priests or Presbyters, and Deacons in the Sacred Ministry.

"3. The Church of Ireland, as a reformed and Protestant Church, doth hereby reaffirm its constant witness against all those innovations in doctrine and worship, whereby the Primitive Faith had been from time to time defaced or overlaid, and which at the Reformation this Church did disown and reject.

II.

"The Church of Ireland doth receive and approve The Book of the Articles of Religion, commonly called the Thirty-nine Articles, received and approved by the Archbishops and Bishops and the rest of the clergy of Ireland in the Synod holden in Dublin, A.D. 1634: also, The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of Ireland; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, as approved and adopted by the Synod holden in Dublin, A.D. 1662, and hitherto in use in this Church. And this Church will continue to use the same, subject to such alterations only as may be made therein from time to time by the lawful authority of the Church.

III.

"The Church of Ireland will maintain communion with the sister Church of England, and with all other Christian Churches agreeing in the principles of this Declaration; and will set forward, so far as in it lieth, quietness, peace, and love, among all Christian people.

IV.

"The Church of Ireland, deriving its authority from Christ, Who is the Head over all things to the Church, doth declare that a General Synod of the Church of Ireland, consisting of the Archbishops and Bishops, and of representatives of the clergy and laity, shall have chief legislative power therein, and such administrative power as may be necessary for the Church, and consistent with its episcopal constitution."

Yours very truly, WILLIAM M. GROSVENOR.
New York, February 7th.

To the Editor of the Living Church:

THERE seems to be a very general feeling that the proposed Preamble to the Constitution does not sufficiently identify "this American Church" with the historic Church of apostolic foundation. As you have well said, "the reference to Virginia and 1607 and to the 'ancient Church of England,'" is insufficient. "The lineage of 'this American Church' is not traced far enough." And indeed, from any point of view, "this American Church" is a very bald, uninspiring sort of description. It is doubtful if it has a parallel in the history of the Christian Church. By all means, then, let us use language which will indicate our belief in the divine and holy character of the Church to which we owe allegiance.

But in doing this, let us not confuse the issue. As the author of the proposed preamble declaring when presenting it to the House of Deputies in Richmond, it is not intended as a device for renaming the Church. The Church no doubt needs a more adequate title than the one which now appears on the title page of her Prayer Book; but that is another question; and nothing could be more impolitic than to take such a proposal in connection with the proposed preamble. For to do so would invite the combined opposition of those who favor the preamble as it now stands, and of those who are opposed to a change of name at the present time. It would be a policy of suicide upon both issues.

So let us attend strictly to the proposed preamble, and do what is possible to make it a worthy utterance of our holy Church. And to this end, I wish to suggest that it is quite possible so to alter its wording as to satisfy the most exacting, and without involving the more difficult problem of changing the Church's legal name. Instead of the bald and almost irreverent "this American Church," let there be added the creedal adjectives, "holy," "Catholic," and "Apostolic"; so that it will read, "This holy, Catholic, and Apostolic, American Church, first planted in Virginia in the year of our Lord 1607, by representatives of the ancient Church of England," etc. As Dr. Huntington pointed out, the opening words of his preamble are purely descriptive, and are not to be taken as a formal "title"; and if this is so, it is equally true of the suggested expansion. As to the appropriateness of these titles there can be no question upon the part of any one, either upon the score of their truthfulness or the sensitiveness of other religious bodies. For there is no assertion of exclusive proprietorship, but simply that we *are* a "holy, Catholic, and Apostolic, American Church." If there are any who do not believe this, they would be justified in opposing the use of these adjectives; but there are certainly very few who would care to adopt such a position.

It must be borne in mind, however, that there is no possibility of accomplishing this or any other change by the simple process of amendment. The proposed preamble must be accepted or rejected as it stands; but its rejection would not be difficult if it were for the purpose of improving its form, and so making it more generally acceptable. Very truly yours,

Meadville, Pa., February 7th. LEFFORD M. A. HAUGHWOUT.

To the Editor of the Living Church:

WHILE not sure that I could follow all your purpose in the able and suggestive editorial on "The Proposed Preamble," I am moved to point out two ways in which I think your own preamble could be improved without, in my judgment, losing any of its real strength, though of course containing an element of compromise, which the "good Catholic" seems to hate sometimes as strenuously as does his companion in arms, the radical socialist, or his protagonist, the fighting prohibitionist.

Firstly, I have a suspicion that, though you intend it not, you are in danger of the grammatical heresy of tautology, and that you make a historical claim that millions of other American Catholics would resent, when you advise the General Convention to "establish and set forth this the Constitution of the American Catholic Church in the United States of America." Why should you say "American" Catholic, when you have immediately following that, the words "in the United States"? Practically all over the world "American" is taken as a synonym for "a citizen of the United States." Certainly in Europe one finds that *America* is commonly equivalent to *the United States*, whether Canada, Mexico, or South America like it or not!

The title you suggest, therefore, could be simplified in words, as all successful titles must be, and it could be made equally true, by dropping the superfluous word *American*, or else in some way eliminating "the United States of America," though I should prefer, as a matter of legal definiteness, retaining the latter.

After all, what is meant, I should say, is not a geographical sect, but our Lord's own Church, of which the part specified could be known commonly and in law by some temporary and subordinate title, sufficiently defined, but without undue offence. In other words, when you speak of "the constitution of the American Catholic Church" you undoubtedly mean that particular American Catholic Church which you speak of in brackets as if you were saying, "*i.e.*, the one commonly called the Protestant Episcopal Church," which, of course, is to indicate that it is not the Roman Catholic nor the Greek Catholic Church. I may be wrong, but I am inclined to think that it would be better tactics, as well as truer to historic fact, if we were to bear in mind that there are at least three branches of the historic Catholic Church in America, and I shall therefore much prefer putting it in such a way as to acknowledge this truth, and at the same time assert our validity and equality as an integral part of the Catholic Church, taken as one and apostolic. No way, under the difficulties of the situation, seems to me better, with my present light, than to continue your declaration in the capitalized ending of the preamble in a manner that would not also alienate those who, for many fairly respectable reasons, are

opposed to dropping the words "Episcopal Church"; and I believe it can be done.

My second purpose is, therefore, to take modest issue with your bracketed words, "commonly called the Protestant Episcopal Church." Is it so? Is the fact not rather thus, that the part of the Catholic Church to which we officially belong is "commonly" called simply "the Episcopal Church," without the adjective "Protestant," and that most people who so use it, Roman Catholics and Protestants alike, do so with a peculiar accent of respect that ordinary sects do not get? I should, therefore, move to amend your bracket by omitting the word "Protestant," leaving only the good old definitive term, "Episcopal Church," which, we may hope, denotes all that Lincoln meant by his declaration of malice to none and charity for all. Furthermore, I think I should also omit the brackets, leaving the words "Commonly called the Episcopal Church" as an open unabashed definition, or particularization, as to that part of the whole which is in mind. The capitalized part of your preamble would thus read:

CONSTITUTION
OF THE CATHOLIC CHURCH
IN THE UNITED STATES OF AMERICA
[*Commonly called the Episcopal Church*].

I should then go on, as a matter of legal precaution and consistency, to drop the word "Protestant" wherever it appears in canon or formulary, and I would do it because it is a word that has outlived its usefulness.

This would have the effect of not unnecessarily irritating our Catholic brethren of the Holy Roman Church, thus paving the way for further negotiation with them in the hopeful days to come, when able to define catholicity better on both sides; and it would also have a wholesome educational effect on our own people as well as among others. Such opportunist compromises may be shunned by both "low" and "high" of a certain temperament, but I am disposed to look upon "High Churchmen" like Judge Stiness, who favors "Episcopal Church" as a legal *modus vivendi* until the day when the world will really be able to comprehend Catholicity, as wiser in their generation than those other children of the light shed by either Newman or Pusey. Perhaps the day will come when some one of abler pen than this will show how deserving of devotion even so make-shift a name as "the Episcopal Church" has been; how it has stood, as perhaps no other could for the time, for sweetness and power in literature, in science, in scholarship, and in life at large; how it has represented a Church generally mindful of its own great business, even at the risk of appearing indifferent; how that Church has been peculiarly sane in its application of the blessed truths of religion, avoiding on the one side all interference with men's reasonable pleasures, ready on the other side to do all it could for men when in pain of body or of soul. All this and much more of good the Episcopal Church, as such, has stood for in a world of sectarianism, and it is a title not unworthy of temporary alliance with the as yet imperfectly understood term, Catholic.

How much it ought to weigh I do not know, but in a world of division it is just as well to know even the smaller consequences of any action we propose. As a humble observer of the signs of the times, I venture to assert that, whether they are now fully aware of it or not, when we drop the title "Protestant Episcopal," our good Methodist brethren, especially those once delighting in the initials "M. E.," will not be long in adopting it either in full or in part, or that they will continue to lay greater stress on the latter half of their present official name. Next to the Roman, it is the wisest Christian body in America, as to material things. It is interesting to note how the original much loved name "Methodist," *à la* Hearst's *Journal* when he wished to change it to *American*, has passed through various stages of development! From "Methodist," so closely associated with revivals, to "M. E.," coquetting with educational processes and with a certain degree of "ritual," it has now almost invariably become "the Methodist Episcopal Church," each word uttered with its full orotundity, until the average door plate or church notice is displayed with the "Methodist" increasingly small, and the letters of "Episcopal" receiving a growing emphasis in both spacing and size! Speaking to Churchmen, members of that great denomination are apt to proclaim in swelling tones, "We, you know, are Methodist Episcopalians!" and their preachers are now "clergymen" who magnify their "orders." And who has not met the Canadian or English Churchman who has not been certain whether the brand of Episcopalianism he is seeking is Methodist or Protestant?

Names in history are important. I shall not make this abuse of the name and thing Episcopal a reason for eradicating both words, "Protestant" and "Episcopal." I shall rather claim what is our own, for the time, and I should decidedly concentrate attention on the word that defines without hurting. I am inclined to think that fully three-fourths of our "moderate" Churchmen feel the same way. True Catholics should take it as a step on the lines of historic progress, and be thankful.

JAMES SHEERIN.

To the Editor of the Living Church:

AFTER reading your editorial on the name of the Church, and the letters written by your correspondents on the same subject, appearing from time to time during several years past, it seems very clear to me that the logic of the entire argument points unerringly to just one name—and one name only—*i. e.*, "The Catholic Church—American Rite."

According to your own argument "American Catholic" cannot be the right name: what sort of an inconsistent mixture is this attempt to combine Provincialism and Universality by giving such a name as American Catholic—or German Catholic—or Australian Catholic? If however you name the Church "The Catholic Church—American Rite," you get a name meaning exactly what you contend for, namely the universal Church according to the use in America. The idea or principle back of this argument is that this Church (crippled with a provincial, colonial brand) is Catholic, but its Rite only (and not its faith or order) is American. Its faith and order are from the Apostles' time, its Rite is American. Its faith is Catholic—universal; its use is peculiar to itself—provincial. The name "Catholic Church—American Rite," fully and exactly states the correct position of this Church. It may be that the contention herein made has been heretofore submitted and discarded by those competent to handle this question—if so, the writer has not observed that fact, and he submits this with much diffidence merely as what he regards as "good English" in which to express a much needed historical name.

Yours truly,

R. B. MIDDLEBROOK.

To the Editor of the Living Church:

I DON'T think there is much interest taken, in the Church, in the question of "the Preamble."

Why have any?

Preambles are often like the preface to a book—unnecessary, superfluous. The reading of the book will sufficiently show whether it is good, bad, or indifferent. The Prayer Book plainly shows and declares that the Church believes the Holy Scriptures to be the Word of God, the two creeds binding as fundamental articles of the faith, the two sacraments of Christ's ordaining generally necessary to salvation, the historic and apostolic ministry, in the three orders, as ever to be retained among us. Why recapitulate all these in a preamble to the constitution?

The Preamble which the editor suggests is perhaps better; but I think is open to objection on account of the bracketed part "[commonly called the Protestant Episcopal Church]." Is not that rather undignified for a permanent ecclesiastical document? And why intrude our present (perhaps) unfortunate title upon us in a new connection? Not many of us are so much in love with it that we take delight in having it thrust upon our attention.

For one I should be quite satisfied to have the whole preamble business dropped.

A. W. CORNELL.

Suffern, N. Y.

[We ought to explain that it was not our intention that the phrase "commonly called the Protestant Episcopal Church" should be bracketed in the actual Preamble. We bracketed it in our suggested form in order to show that the line would be omitted in case a systematic revision of the legal title should be determined upon by this General Convention. Unless such systematic revision were had, the clause would stand, but would not be bracketed.—EDITOR L. C.]

"EXTREMES MEET."

To the Editor of the Living Church:

THE recent letters of the Rev. Messrs. Hutchinson and Gibbs in your columns recall to me the following incident:

Some years ago the late Bishop Seymour of Springfield was staying at my house. The Rev. Dr. Henry R. Percival of Philadelphia had lately died, and we were talking about him. I said to the Bishop something like this:

"It seems to me, judging from his little book, *The Doctrine of the Episcopal Church*, that Percival was a Calvinist, or, at any rate, a high predestinarian."

The Bishop's quick and emphatic reply was:

"Of course he was, for he was an Aquinian; he got his theology from Thomas Aquinas."

We had a long talk about the matter, and it left a strong impression on my memory. The gist of it was something on this wise:

St. Augustine was the great projector of Western theology. He said he did not read Greek, or very little. He says in his *Confessions* that a little Greek was whipped into him at school, enough to make him hate it; as a consequence he read the Scriptures only in Latin. It has been said that if he had read Greek the whole course and character of Western theology would have been different, and, without doubt, this is true.

As Augustine was the projector, so Aquinas was the formulator; and, later, Calvin carried out their theories to their last and merciless logical consequences.

It may be that this consideration will help explain some things, on the surface inexplicable, and why sometimes "extremes meet."

The Latin language and scholastic philosophy are responsible for much, very much.

D. D. CHAPIN.

Brandon, Vermont.

THE MEANING OF THE DIVINE NAME IN THE OLD TESTAMENT.

To the Editor of the Living Church:

WE ought to be much obliged to Dr. Egar for his very interesting and instructive article on "The Divine Name in the Old Testament."

Of course it is true enough that a converted Jew, a Franciscan monk, Petrus Galatinus, did in 1515 write into the sacred word the vowels in Adonai, which were written beneath the Tetragrammaton to warn the reader not to pronounce the incommunicable Name, but substitute for it *Adonai;* thus the word *Jehovah* came into existence. But after all, how do we know that these may not have been the original vowel sounds? For it is confessed on all hands that the original pronunciation has been lost; and are not words only counters which carry with them the values agreed upon by their users? And inasmuch as we have lost the pronunciation of the Sacred Name, and have no idea what vowels it contained, why should we not accept *Jehovah* as well as any other rendering? To retain the word *Lord* as its equivalent would, in some 300 places, confuse *Jehovah* with *Adonai;* for instance, Gen. 15: 2: And Abram said, Lord God, what wilt thou give me?" etc. Now to translate this as Dr. Egar proposes, we should say: "Lord, Lord, what wilt thou give me?" whereas *Lord Jehovah* is the actual rendering. I therefore hope that the editors of the American Standard Bible will let their work alone; especially as by its means Bible students may have a flood of light thrown upon their reading, if they will remember that the sacred names are used with reference to their meaning, and do not occur as indicating this or that writer who for some reason preferred their use.

Of course I know that it is venturesomeness itself to attack a theory which has received almost universal acceptance, but that theory is based upon more than one impossible supposition.

The ancient people wrote their history in their names; and if we knew more accurately the meaning of scriptural names we should have a large addition to our historical knowledge. I believe, for example, that the melting of the glaciers is wrapped up in the names in the eleventh chapter of Genesis, a chapter which the vast majority of Bible readers skip over as unprofitable and useless. And is it likely that with these characteristics in mind, anyone would believe that the Hebrews would give names to the Deity without any intention?

Another grave objection to the acceptance of this theory is, that whilst we have handed down to us the names of all the great men of Hebrew history, the personalities of J., E., JE., P., are entirely lost. On the other hand, let anyone study the Old Testament with the idea in his mind that wherever the name of the Deity occurs, the title is there used with a purpose, and he will find every reason for accepting this as the true theory for the occurrence of the various sacred names.

Jehovah was uttered for the first recorded time by Eve at the birth of Cain. She said: "I have gotten a man, even *Jehovah.*" She was expecting the advent of their promised Deliverer, and *Jehovah* went down the ages with that meaning. How she came by the word, who can tell? That this was the received meaning of the great word which occurs 7,600 times in the Old Testament can readily be gathered from the sixth chapter of Exodus, when the Lord commissioned Moses to declare that Jehovah had sent him to redeem the people out of the hand of Pharaoh. It was not that Abraham was not familiar with the word, for the quotation I gave above proves that, but the Deity did not reveal Himself to the Patriarchs as a Redeemer, a Deliverer, since they were not in the grasp of any power, being cattle men driving their herds through a country already occupied. They therefore needed protection; hence God revealed Himself to them as *El Shaddai,* the Almighty.

Whenever the word *Jehovah* occurs, there is the idea of Salvation present. Take, for instance, Psalm 68: 18. Now in this passage we have all the names of God. "Thou hast received gifts in the man, yea for the unbelieving also that *Jah. Elohim* might dwell among them. Blessed be *Adonahy,* who daily loadeth us with benefits, even *El* of our salvation. He that is our *El* is the *El* of salvation and unto *Jehovah Adonahy* belong the issues from death."

El is the First Cause; *Elohim* is the First Cause who ought to be worshipped. *Adonahy* is the title of aristocracy; while *Jehovah* is the God of Redemption.

Now let anyone apply these titles with these meanings to the narrative of the Deluge, and the reason for their occurrence will at once become apparent. The seven times *Jehovah* is used it is always connected with the saving of Noah; whereas *Elohim,* which occurs fifteen times, is the God of nature who brings about the catastrophe; while in Chapter 7, verse 16, both the titles occur together in their proper connections. And let it be remembered that seven means a sufficiency, or perfection, and that forty means many; then any unprejudiced reader will conclude that the narrative is not a component of two more ancient records, one by the Elohist and the other by the Jahvist, but it is an original and uniform narrative in which the titles of the Deity are used with a determination decided by their meaning and not owing to a peculiarity of the narrator.

Of course, Sir, I know that it is presumption itself to venture to question a theory which has been all but universally accepted, but I remember the time when it would have been equally presumptuous for a chemist to have questioned the Atomic Theory; nevertheless, where is that nowadays which was considered an undisputed certainty when I was engaged in that science fifty years ago? Believe me, Very truly yours, H. MARTYN HART.

The Deanery, Denver, February 7th.

CHURCHMANSHIP AND UNITY.

To the Editor of The Living Church:

SOME of the editorials of one of our "leading" Church papers tend to anything but unity. The office of a Church paper is not to lead always. Generally the editor of the Church paper is a layman. He may be ever so good a scholar, ever so capable a business man, exact and painstaking in many ways, and yet be unfit to lead a body of Christ's followers in the path it should take.

Take the uppermost question of the day, Church Unity. If the layman has not the right conception of the Church, his utterances on Church Unity are apt to be beside the mark. No matter what a "Protestant minister may say before a Protestant gathering," we who are members of the Historic Church must cling firmly to the essentials, if we are to be members of the Church that the Master sent into the world. The great curse of our many divisions was brought about by following individuals who thought they knew, and not the Church which had. No matter how many intelligent Protestants agreed with us, our cause would not be changed from wrong to right. It is pleasant to find intelligent beings agreeing with us, but that is no criterion to prove that our matter is right. Just so long as individuals think that the matter depends upon them, their private opinion, Church Unity will be a fleeting shadow. It is God's work. The Church was organized to do God's work. Individuals are expected to do God's work under the direction of the authorized authorities of the Church. And the Church that we speak of is the Church of the first fifteen centuries. In those centuries the minority yielded to the voice of the majority. When individuals grew so important that their voice was all that they could hear, then the "denominations" appeared. When all individuals want the historic Church with its historic ministry and sacraments, then, and then only, will the unity that so many people talk about be coming in its fulness. When all individuals are ready to lose themselves in the Church, and for the welfare of the Church, then they will find themselves rich in the life which is life, indeed, and Church Unity will be. When one finds so many reformers and "leaders" among the seemingly uninstructed laity, Church Unity seems a veritable "will-o'-the-wisp." Yet "all things are possible with God."

Of course all this applies just as well to the seemingly uninstructed clergy whose opinion of the Church is individual and not corporate, but the reason for this letter's existence is an editorial from the pen of a layman; at least a layman is named as the paper's editor. Signed: A. E. CLATTENBURG.

Wollaston, Mass., February 5, 1910.

CHRISTIANITY AND COMPARATIVE RELIGION.

To the Editor of the Living Church:

IN his letter in THE LIVING CHURCH for February 5, Mr. Richards broaches a problem on which a Catholic layman, who is brought into constant and minute consideration of comparative religion as a sub-editor of Hastings' *Encyclopaedia of Religion and Ethics,* may perhaps not inappropriately express some opinion.

It is most obvious that the miraculous plays a most important part in all non-Christian religions, this element increasing in proportion to the primitiveness of the religion under consideration, until there is practically no distinction between the miraculous and the natural, as among the Hopi Indians. It is equally true that many of the supernatural elements in Christianity have what at first blush seem to be parallels among non-Christian religions. Thus, the belief in a supernatural birth is wide-spread, as is shown by Hartland's collection in his *Legend of Perseus;* the death and resurrection of a deity, together with a quasi-communion, is set forth in Frazer's *Golden Bough;* and miracles of healing may be found galore in almost any book of folk-tales.

Some years ago your correspondent, then obsessed with the parallel idea, presented before the American Oriental Society a paper on "Brahmanistic Parallels in the Apocryphal New Testament," on which Professor Toy of Harvard made the verbal criticism: "Be very careful about your parallels!" Here, I think, lies the gist of the matter. Parallels are exactly as cogent in comparative religion as is analogy in logic—valuable as suggestion, but requiring constant checking to guard against erroneous conclusions and interpretations. But, still more important, one must not consider parallels only; divergencies must be noted with equal rigidity. Let me illustrate briefly by one case to which Mr. Richards refers, that of Zoroaster. The earliest extant text which attributes any marvels to the birth of Zoroaster is very late, though its material may be old (it may be found in *Sacred Books of the East,* xlvii, 17 *ff.* Its reading will show two things: a wide discrepancy of details, and, as contrasted

with the accounts of the Avesta itself, the growth of the mythopœic tendency which works on every leader. Where the spirit resembles that of Christianity, this may be due either to the obvious idea that the prenatal existence of a great teacher must be different from that of an ordinary man, or to borrowing from Christianity. The latter is very generally agreed to be the case in another instance quoted by Mr. Richards—the similarities between Christianity and the legends of Buddha and Krishna. In India these legends are late, those of the Buddha being found only in the Northern School, while the purer Southern School knows nothing of them (for details I may refer to Aiken's *Dhamma of Gotama the Buddha and the Gospel of Jesus the Christ;* the anti-Christian work of Edmunds I have not yet had time to examine). This also raises a third rule to be observed in the study of comparative religion: accurate attention to history. Late and early sources must be carefully distinguished, problems of trade-routes and other forms of inter-communication must be observed, or the student will fall into such absurdities as Jensen, with his preposterous *Gilgamesch-Epos,* or Böklen, with his *Adam und Quain.*

There will remain a certain residue of real parallels. These must be treated strictly on their merits, with a careful weighing of the entire spirit of each religion under consideration. Throughout the historic factor must be borne in mind, and for this reason the historicity of the Gospel accounts becomes of the utmost importance. Any coquetting with the Ritschlian system of subjectivity must be strictly tabooed.

First study of comparative religion, if I may judge from my own experience, is apt to be unsettling; here, almost more than anywhere else, a little learning is dangerous. But depth of study, if honest, will, I think, only bring the student back to his starting-point of faith in the teachings of the Catholic Church. It is a pity that there is no good book on comparative religion as a whole in English, but perhaps I might recommend so admirable a partial treatise as Jevon's *Introduction to the History of Religion.* But—either study the subject profoundly, or let it absolutely alone!

Faithfully yours,

Newark, N. J., Feb. 7, 1910. LOUIS H. GRAY.

CHRISTIAN AND OTHER MIRACLES.

To the Editor of the Living Church:

THE paper concerning Miracles by the Rev. Paul Sterling treats of a subject of intense interest, since many believers experience a chill of faith when confronted with the fact that miracles were commonly ascribed to historic personages in ancient times. Yet the miracles of our Lord are narrated as veritable occurrences by the evangelists, and if we reject them, we must likewise discredit all the other incidents of His life, as well as His teaching.

Yet if, as held by some, they have no "evidential value," still they are not needed to establish the truth of our Lord's divinity. The miracles of modern times are sufficiently conclusive. There are the wonders of healing, wrought by prayer and the use of unction; and even more remarkable are those which effect the transformation of outrageous sinners into saints.

A good man, meeting on the street one just released from prison, after serving many terms there for various offences, said to him:

"Jack, I am praying for you."

The ex-convict was deeply touched, he repented, abandoned his evil courses, and lived thereafter an honest and godly life.

Truly, the present is an age of miracles no less than the past.

EUGENIA BLAIN.

THE TRANSFER OF THE FEAST OF THE ANNUNCIATION.

To the Editor of the Living Church:

WE have this year another illustration of the apparent lack of rubrical direction regarding the transferring of feasts which fall upon the greater fasts, as the feast of the Annunciation falls this year upon Good Friday.

There was no little discussion a year or so ago on this subject, and without authoritative direction each priest did that which seemed right in his own eyes. But this year we have a conjunction of a feast and a fast which will cause some who are not bothered about antiquity, to "sit up and take notice." What will they do? Let the Feast of the Annunciation go by the board, or perchance substitute it for Good Friday? The ancient direction was that if the Feast of the Annunciation of Our Lady fell in Holy or Easter Week it should be transferred to the Monday after Low Sunday.

There is no good reason why we should not follow this rule, as those of us who are rectors of parishes under the patronage of Our Lady do not want to neglect keeping her day, and so must be guided by ancient custom so long as we have no rubrics governing our present time. It is obvious that the Prayer Book does not provide for the keeping of the Feast of the Annunciation during the octave of Easter, and we are at perfect liberty, I take it, without breaking rubrics, to keep the feast in the ancient way, namely, on the Monday after Low Sunday. HARRY HOWE BOGERT.

St. Mary's-by-the-Sea, Point Pleasant, N. J.

ROME AND THE PULPIT.

To the Editor of The Living Church:

IN a quoted article of your paper (February 5th), "The Churchman's Burden," occurs the sentence, "Rome has exalted the altar at the expense of the pulpit." This I think is a common impression among us, and it was true probably in the past. But is it true to-day? In that Church, sermons or instructions are required at all Masses, high and low, on Sundays and holy days of obligation. Roman friends tell me that when they go to church for either Mass or vespers, or "devotions," they always hear a sermon or meditation. There are no services, so they say, without a sermon, except the early Masses on ordinary week days.

The fact is that Roman Church people get more instruction from the pulpit than do ours. Many of our people go only to early celebrations, and at these we do not preach. In Lent, too, we have special services without preaching; but the special Roman Lent services, at least in this part of the world, always include preaching.

Boston, February 11. R. KIDNER.

ST. PETER'S CHURCH, CHICAGO.

To the Editor of The Living Church:

WE are sure it will be of interest to the Church at large to know that the munificent gift of Mrs. Hermon Butler to St. Peter's Church, Chicago, for a parish house, announced in last week's Chicago Letter, marks the beginning of a most remarkable stage of development in that already remarkable parish.

The rapid rise and growth of St. Peter's has beeen one of the wonders of our American Church life. No less wonderful has been its development under the able leadership of its present rector, the Rev. Alfred W. Griffin, who is solidifying it, giving it dignity and poise, increasing its spiritual power, settling it more surely into the Church's faith and practice, as well as strengthening its material condition.

Some years ago Mrs. Hermon Butler expressed her willingness to build a settlement house on the northwest side of Chicago, to be under the direction of St. Peter's Church. We do not know that there was any definite action taken. Quite recently, after consultation with Rev. Mr. Griffin, Mrs. Butler offered a much larger sum than was before contemplated to the rector and vestry of St. Peter's to build a commodious parish house which should adjoin the church. This offer of $50,000 was promptly accepted, and within the past month a large corner lot has been bought by the parish for $25,000 and paid for, upon which will not only be built the proposed new parish house, but also, in the near future, a beautiful new stone church which shall be in keeping with the strength and dignity of this great parish.

St. Peter's is therefore entering upon a stage in its development which promises to be the most brilliant achievement in its already brilliant history. Faithfully yours,

Grace Church, Chicago, Feb. 14. WILLIAM OTIS WATERS.

THE COLLECT FOR TRANSFIGURATION.

To the Editor of The Living Church:

IN your issue of February 5th the question is asked, Who wrote the collect for the Feast of the Transfiguration? I had heard that Dr. Huntington had composed it, and in December, 1907, asked Bishop Satterlee if he knew if this was true. He replied that he had it direct from Dr. W. R. Huntington himself that this collect was his own composition. Whether he had introduced old material into its phrasing Bishop Satterlee did not know, but thought he had.

This part is in print with the *imprimatur* of the first Bishop of Washington, *cf. The Foundation Stone Book: Washington Cathedral,* page 98. Very truly yours,

February 7, 1910. W. L. DE VRIES.

"THE CHURCHMAN'S BURDEN."

To the Editor of the Living Church:

THE article entitled "The Churchman's Burden," in your issue of February 5, has attracted so much attention and brought so much commendation, that I should be glad to claim authorship; but, while you acknowledged it as taken from the *Church News* of Pittsburgh, you failed to notice that the *Church News* itself ascribed it to an "*Exchange.*" The fact is that the *Church News* copied it from the parish paper of All Saints' Church, Portsmouth, Ohio; and the author of the article is one who always expresses himself well and forcefully, and should by no means be denied the honor of having written this piece; namely, the Rev. J. D. Herron.

Very faithfully yours,

Pittsburgh, Feb. 10, 1910. CORTLANDT WHITEHEAD.

WE MUST not give way to any kind of sloth.—*Keble.*

WE MUST make up our minds all along in our great work of penitence to take the bitter with the sweet, so will it give out all its sweetness.—*Keble.*

Literary

SOCIAL PROBLEMS.

How Two Hundred Children Live and Learn. By Rudolph R. Reeder, Ph.D., Superintendent New York Orphan Asylum at Hastings-on-Hudson, N. Y. Published 1910 by Charities Publication Committee, 105 East Twenty-second Street, New York. Price, $1.25 postpaid.

Though primarily the story of the work done by the superintendent of the New York Orphan Asylum, this book is an interesting contribution to the science of child education. It could be read with profit by all who have to do with the training of children.

One is inclined to envy the child whom the changes and chances of this mortal life have placed in such an orphan asylum. He will be better off than the children in the homes of the very poor or the very rich, and many children in middle class homes. The institution appears to be conducted on an ideal plan. It is located in the country, with extensive fields and orchards. The children live in groups of twenty in separate cottages. They attend the institution school, which is better adapted than the public school to their particular needs; for it furnishes an education not so bookish, but dealing with the industrial, economic, and social interests of the here and now. They also attend Sunday school and church, beside receiving moral and religious training from the institution authorities. How this training squares with the state requirements of a secular education only is not stated. The children's food is carefully selected, and the menu varied and appetizing. Their play is spontaneous and individualistic.

Before one reads far in this book, the question suggests itself how self-reliance and initiative can be developed by such a system. The author plainly demonstrates that this result is attained through a well-worked out scheme of industrial and economic training. For example, some of the children raise chickens, which they sell to the institution; while others sell produce from individual vegetable gardens. Every child is taught how to earn, save, spend, and give away his own money. Moreover, this economic training makes possible the punishment of refractory children by means of fines or deprivation, though their constant occupation largely obviates the need of punishment.

This book ought to be in the hands of every one who has any connection or influence with our public institutions for the care of dependent or delinquent children. It would be a valuable handbook for any priest who desires to investigate such institutions within his jurisdiction. SELDEN P. DELANY.

Women and the Trades: Pittsburgh, 1907-1908, is the first of six volumes to be devoted to summarizing the findings of the Pittsburgh Survey, to which so many references have been made in the Department of Social Welfare. The author is Miss Elizabeth Beardsley Butler. In the words of the editor of the series, which will consist of six volumes, Miss Butler's investigation "has been the first general survey of the women-employing trades of an American city." Four hundred establishments were studied, first as a part of the survey, and then later separately for the present volume. For the general reader the concluding chapters will be the most interesting, as they summarize the results as to wages, hours, health, and the "economic foothold." As to wages, Miss Butler declares that in Pittsburgh to-day there is scarcely a minimum to which women's wages may not be depressed, and concludes her summary with the inquiry, "Shall we call sufficient a sum less than enough to make possible a life decent, healthy, colored and individualized by recreative leisure?" This latter point is touched upon again in the chapter on hours, in which the assertion is made that a life enriched by a reasonable amount of leisure among all its members is no less important to the community than moderate health and moderate morality. Hours are "long" if they tend to sway the workers toward wasteful or unsocial employment of leisure, and this, jointly with our standard of health, must be taken into consideration in arriving at a reasonable standard for the length of the working day. As to health, Miss Butler concludes that positive good health, which must ultimately be our national physical standard, can perhaps be shadowed forth in factory conditions first of all. More hours are spent at work than are spent sleeping, and a well ventilated, well built factory may in large measure offset the deteriorating effect of a badly ventilated, badly built home. As to economic foothold, our investigator is of the opinion that we shall do well to remember that inferior and monotonous work processes are no preparation for intelligent home-making. Higher earnings and increased industrial efficiency go far toward developing in working women a sense of responsibility, personal and social, toward whichever group they choose to become a part.

The book is published by the Charities Publication Committee of New York (105 East Twenty-second Street), for the Russell Sage Foundation. The price is $1.50, postage 22 cents extra.

C. R. W.

Visiting Nurses in the United States is a volume containing a directory of organizations employing trained visiting nurses and an intelligent discussion of the principles, organization, and methods of such work. The author is Miss Ysabella Waters, who is identified with the well-known Henry Street (New York) Nurses' Settlement, which affords a basis for most of the illustrations. The map forming the frontispiece shows that the greatest development of the movement has been in the East, as has been the case with most social efforts. Florida, Mississippi, Arkansas, North and South Dakota, Nebraska, Montana, Wyoming, Idaho, Nevada, Arizona, and New Mexico are blanks, while Pennsylvania and Massachusetts show the greatest congestion of dots, each of which represents a settlement or association. There are now 566 of these, with a total staff of 1,413 nurses. Within the past year 112 new organizations were formed. It has been just fifty years since the first visiting nurse started her ministrations to the sick poor in Liverpool.

Parishes carrying on humanitarian work should keep this volume on the working shelf of their libraries, so that it may serve as a guide to those who want to know where visiting nurses may be had and to those who may wish to establish the work. The book is published by the Charities Publication Committee at the very reasonable price of $1.25, postpaid. It contains 357 pages. C. R. W.

MISCELLANEOUS.

Missions, From the Standpoint of Scripture. By Miss L. L. Robinson. Price, 10 cents per copy.

This pamphlet was printed at the request of the Woman's Auxiliary of the diocese of Kentucky, being a paper read before that body in Lent of last year. Miss Robinson's study is to show from Holy Scripture that missions are for all races and peoples who know not the Christian religion. Missions may not be divided into "Home" and "Foreign" and so one be urged as opposed to the other. She shows how illogical is the attitude of those who would thus divide the missionary call. The pamphlet is an excellent one to distribute in meetings of the Woman's Auxiliary as a stimulus to greater zeal in missionary work. Copies may be had from the author, 118 East Kentucky Street, Louisville, any profit accruing to be devoted to missions.

Sermons, Literary and Scientific, by the Rev. Joseph Miller (Rivingtons), is excellent reading, particularly the translations from the French and German of certain Continental preachers. The most striking of the collection are those which touch on philosophical matters, and of these it ought to be said that while they are too weighty for sermons, they are not weighty enough for lectures. It is taken for granted that the sermons were not intended to be preached, and therefore the author should have allowed himself the wider scope and space which is required for the treatment of subjects which, having once been taken up, must not be laid down until their discussion has been finished. The sermons in the character of brief essays are in the main very valuable in their suggestive force.

A LITTLE BOOK of 143 pages, *The How and Why of the Emmanuel Movement*, by Rev. Thomas Parker Boyd, is, despite a lurid and sensational cover design, a really valuable contribution to the literature of mental and spiritual healing, and is the record of the remarkable experiences of the author in the application of the principles which he so simply states. The chapters on the healing miracles of our Lord and His apostles are suggestive, and the book as a whole will repay a careful reading. [Whittaker & Ray Co., San Francisco, $1.00 net.[

A PAPER by the Rev. H. H. Gowen, F.R.G.S., rector of Trinity parish, Seattle, originally read at a meeting of the International Clericus at Victoria, B. C., is entitled *Mental Healing and the Problem of Pain.* It is chiefly concerned with the old problem of suffering, and while it contributes little that is novel to the discussion, it is suggestive and well written. [Metropolitan Press, Seattle, 16 pages.]

IN *Great Issues*, by Robert F. Horton, we have twelve admirable and suggestive essays which treat of "great issues," indeed: Religion and Theology, Socialism and Philosophy, Literature and Art, Life and Death. The literary style is delightful and the spirit of the writer widely sympathetic and deeply religious; the whole book, too, is distinguished by a noble optimism which is most stimulating. [Macmillan, $1.50 net.]

A FORTHCOMING reprint of local American records is *Some Records of Sussex County, Delaware*, by Rev. C. H. B. Turner. It will include abstracts of wills, court, civil and ecclesiastical records, etc. Orders may be sent to Rev. C. H. B. Turner, Lewes, Del., at $5.00, with 15 cts. additional for carriage.

THOMAS WHITTAKER, Inc., are the American publishers for H. J. Wilmot Buxton's new work, *Notes for Sermons for the Year.* Part II. of this work is now ready and comprises sermons for the Lenten season and for Easter.

THE DESIRED HAVEN.*

Across the bar, at set of sun,
With gentle motion, tranquil, slow,
Her harbor gained, her voyage done,
I see the stately vessel go.

A glory strikes her from afar,
Deep crimson lights her masts enfold;
Gleams, silver pointed, every spar,
And all her sails are cloth of gold.

I see the friends along the shore,
I hear their voices full and clear,—
"Good ship! Good ship! thy toils are o'er.
"Soul, find thy rest. Cast anchor here."

Well earned the greeting; earned the rest.
Pilot divine, whom winds obey,
To us who still the billows breast
Like entrance grant at close of day.

WILLIAM R. HUNTINGTON.

* This poem is reprinted in the recent Year Book of Grace Church, New York, with a note directing attention to the fact that it was originally published "some years before 'Crossing the Bar' (to which it bears a certain resemblance) was written."

THE OBSERVANCE OF SUNDAY.

FROM A LENTEN PASTORAL LETTER TO HIS DIOCESE.

BY THE RT. REV. A. C. A. HALL, D.D.,
Bishop of Vermont.

THERE is no need to enlarge upon the growing disregard of Sunday, alike in city, in village, and in the country, and among all classes of persons. This is plain and obvious to all.

I am the more anxious to say something on the subject, because I have felt unable to join with some earnest people who have this matter greatly at heart, since they put forward grounds for the observance of Sunday which, I am sure, cannot be justified. It is always dangerous to rest claims on erroneous or insecure foundations. There is no doubt that the prevalent laxity with regard to Sunday observance is *in part* due not only to a reaction from Puritan over-strictness, but to a perception that the warrants on which that strictness was based were not sound.

The Christian Sunday has no relation to the old Jewish Sabbath (and consequently none to the Fourth Commandment), save as both recognize and bear witness to the principle that we are bound to dedicate a certain portion of our time (as of our means) to the more immediate service of Almighty God. The Christian Sunday is not (as some have supposed) the heir to the Jewish Sabbath, succeeding to its restrictions and obligations, only observed on a different day. The Sabbath, like Circumcision and other institutions of the Jewish Law, has passed away. So St. Paul expressly teaches (Col. 2:16). Sunday, or the Lord's Day, is distinctly an institution of the Christian Church from the time of the Apostles, as a weekly commemoration of our Lord's Resurrection from the grave, when we too should seek to rise to higher and better aims, and let in the light of a higher (not only of a future) world upon our ordinary concerns, our duties and pleasures, our sorrows and temptations.[1]

Rules for the observance of the weekly holy-day have of necessity varied at different times, according to the opportunities of Christian people. Circumstances were very different in the first ages, when Christians were a small body and exposed to persecution, from those of a later time, when the influence of the Christian Church practically ruled society.

1. From the first and always the assembling of Christians for *common worship* has been the chief duty of Sunday.

2. For the sake of extending to all the opportunity for this duty, *abstinence from ordinary business,* so far as possible, came to be enjoined. In this way has been gained the provision for rest, certainly never more needed than in our own day, which is for many a time of excessive activity and strain.

3. Innocent *recreation,* not inconsistent with the leading purpose of the day and its primary duties, has been encouraged, rather than forbidden, except under Puritan influence.

Our own Church rule on the subject lays down:

"All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, in private prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation."[2]

(Conversation, I may explain, is to be understood here, as in the King James' version of the Bible, as equivalent to behaviour and conduct.)

Such a reasonable rule must commend itself to all Christian people who will think about the subject.

(*a*) We all need pauses and resting-places in our lives, that we may give attention to the deepest concerns and interests of life. Such resting-places are secured by the appointment of a fixed and recurring holy-day.

(*b*) We are learning more and more, in various ways, of the *social* side of our religion, and of life in general, that we are members of one body, dependent one upon another, and not isolated units. This thought ought to make more plain to us the duty (beside that of mere obedience to a law) of regular attendance at Church on Sunday, for the common worship of God, and the common witness to our religion, and for mutual encouragement and help. General attendance at the Lord's House on the Lord's Day (and chiefly for the Lord's Service) should be a rallying of the Christian forces in the community.

(*c*) We must be unselfish in making arrangements, so that others as well as ourselves, especially all our household and dependants, may have an opportunity for the due observance of Sunday. This will reduce to a minimum Sunday trading, and make us careful about amusements and travelling which involve unnecessary labor on the part of others.

Here we touch an exceedingly difficult and complicated question. The growth of commercial and other intercourse between one part of the country and another, the spread of all manner of conveniences (such as electric lighting and power), perhaps, too, the greater delicacy of modern machinery, seem to render unavoidable a good deal of employment on Sundays which in simpler times was not needed. This necessary employment naturally prepares the way for much more that is not necessary. About two points I am clear:

(1) Employers and managers are bound to provide, by some extra expenditure if need be, for shifting relays of workmen, so that none will be continuously deprived of Sunday, with its privileges and duties. There is no doubt that such a method would be found to pay in the long run, by the better service that could and would be rendered.

(2) No one who values his religion, and his own highest interests, ought to accept employment where such provision is not made. This certainly is a case for the application of the rule to sacrifice our lower for the sake of our higher life.

The difficulties of the question are undoubtedly great; but the obligations are clear. In the light of great principles difficulties find their solution.

One word I will add about the opportunities which Sunday offers for gaining instruction, by quiet reading as well as through sermons, concerning the truths and practices of our religion. In these days of wide-spread unsettlement on religious subjects we cannot afford to lose this opportunity for getting light on matters that cause perplexity or doubt. Because many things may be uncertain, we should cling with firm hold to what is clear. Because some ways in which we have been accustomed to think of matters of religion may be proved untenable, we ought to set ourselves to gain a fresh and more intelligent grasp of our faith. We must not allow ourselves to drift.

[1] St. Ignatius, himself probably a disciple of the Apostles, writing about A. D. 110, speaks of Christian Jews as "those who having walked in ancient practices had attained unto newness of hope, *no longer observing Sabbaths, but fashioning their lives after the Lord's day,* on which our life also rose through Him and through His death."—*Magnesians,* 9.

[2] No. 43 of the General Canons. With slight alterations this is a repetition of Canon 13 of the English Canons of 1603.

"NO MAN liveth to himself," says the *Christian Advocate.* It is a thing that many men attempt, but it is impossible. Absolute selfishness, if it could be achieved, would be spiritual destruction. The soul finds itself only by finding its companions; it expands only as it touches and influences other lives. No man achieves greatness except as he becomes partaker not only of the knowledge, but of the joy and the sorrow of his fellows. The wise man declares that it is even better to go into the house of mourning than into the house of rejoicing. The soul that drinks all of life's joys but shuns its sorrows condemns itself to littleness.
ask.—*Selected.*

NO TIME is so utterly wasted as that in which we meditate on our misfortunes and our wrongs. If we have lost all that we have, let us forget it and hasten to sow the seed of a new harvest. If our dearest friend has betrayed us, let us never for a moment suppose that we have proved that there is no friendship in the world worth having.—*New Guide.*

Church Kalendar

Feb. 2—Wednesday. Purification B. V. M.
" 6—Quinquagesima.
" 9—Ash Wednesday.
" 13—First Sunday in Lent.
" 20—Second Sunday in Lent.
" 24—Thursday. St. Matthias.
" 27—Third Sunday in Lent.

Personal Mention

THE address of the Very Rev. HERBERT E. BOWERS, D.D., is 1248 North Fourteenth Street, Santa Monica, Cal., and mail matter should be sent accordingly.

THE address of the Rev. THOMAS A. HAUGHTON BURKE is changed from Monticello, Fla., to Holy Trinity Church, Gainesville, Fla.

THE Rev. JOHN E. CARTERET, late of St. Luke's Church, Live Oak, Fla., is now connected with St. Thomas' Church, Hancock, Md., and should be addressed at the latter place.

THE Rev. H. M. DUMBELL, rector of St. James' Church, Great Barrington, Mass., for more than ten years, has resigned, to take effect at Easter. Mr. Dumbell plans to build a house on Berkshire Heights in the same town and to give his voice needed rest for one year, under medical advice.

AT A MEETING of the corporation of Grace Cathedral, San Francisco, held December 29, 1909, the Rev. J. WILMER GRESHAM, rector of Trinity Church, San Jose, was elected Dean. Mr. Gresham has signified his acceptance of the call and expects to enter upon his duties shortly after Easter.

THE Rev. CHARLES H. HIBBARD, D.D., under whom the church of St. James' parish, South Pasadena, Cal., was built about two years ago, has been elected *rector emeritus* of that parish. He has also been elected, on the nomination of Bishop Johnson, canon of St. Paul's Pro-Cathedral, Los Angeles.

THE Rev. F. B. JOHNSTON has resigned the rectorship of Grace Church, Hartland, Wis., and has accepted a curacy at St. Mark's, Philadelphia.

THE Rev. NORMINE H. KALTENBACH of Mt. Calvary Church, Baltimore, has accepted a curacy at the Church of the Annunciation, Philadelphia. Address 2112 North Twelfth Street.

THE Rev. W. W. MEMMINGER of St. Luke's, Charleston, S. C., will become rector of All Saints' Church, Atlanta, Ga., on the Second Sunday in Lent.

THE Rev. THACHER PFEIFFER has become rector of Grace Church, Canton, St. Lawrence county, N. Y., and should be addressed accordingly.

THE Rev. WALTER CRESSON PUGH, for some time past the senior curate at St. Simeon's Church, Philadelphia, has accepted a call to St. Matthew's Church, Sunbury, Pa., and will enter upon his duties as rector of that parish on April 1st.

THE Rev. LAWRENCE A. S. R. ROSE has resigned the curacy at the Church of the Annunciation, Philadelphia.

THE Rev. W. E. SPENCER has resigned the charge of St. James' Church, Milwaukee, and has assumed the duties of secretary to Bishop Webb. His address is 222 Juneau Avenue.

THE Rev. CHARLES NOYES TYNDELL, in charge of St. James', Marietta, Ga., has accepted a call to Fayetteville, N. C., and will assume charge after Easter.

ORDINATIONS.

DEACONS.

MILWAUKEE.—On Sexagesima Sunday, January 30th, in Christ Church, Eau Claire, by the Bishop of the diocese, the Rev. WILLIAM FREDERICK HOOD, Jr. The candidate was presented by the Rev. P. H. Linley, the sermon being preached by the Rev. F. A. McElwain, warden of the Seabury Divinity School. Mr. Hood will work as an assistant to Mr. Linley at Christ Church, and will also minister to St. Luke's, Altoona, and St. Edward's, Eau Claire.

PRIESTS.

SOUTH DAKOTA.—On Quinquagesima Sunday, in St. Mary's Church, Mitchell, by the Bishop in charge of the district, the Rev. F. B. BARNETT. The Rev. H. de W. de Mauriac of Litchfield, Minn., preached the sermon and the Rev. James Henderson of Vermillion, S. D., presented the candidate. Mr. Barnett was ordered deacon in Trinity Church, Middleton, Conn., last June and placed in charge of St. Mary's, Mitchell, S. D., by Bishop Johnson in August.

DIED.

BLISS.—Very suddenly, on February 5th at Burlington, Vt., GEORGE YEMENS BLISS, Jr., aged 11 years, the second son of the Rev. Dr. Bliss, rector of St. Paul's Church, and his wife, Katherine I. Bliss.

MYER.—On February 5, 1910, at his home, Catonsville, Md., WILLIAM BRADFORD MYER, Jr., only son of William Bradford and Marietta Swindell Myer, in the 22d year of his age.

"These are they which follow the Lamb withersoever He goeth."

RETREATS.

HOLY CROSS CHURCH, NEW YORK.

A day's retreat for ladies will be given in Lent at Holy Cross Church, Avenue C and Fourth Street, New York, on Saturday, March 12th. Conductor, the Rev. Father Huntington, O.H.C. Apply to the ASSISTANT SUPERIOR, St. John Baptist House, 233 East Seventeenth Street, New York.

MEMORIALS.

REV. CHARLES DONOHUE.

At a meeting held in St. Paul's Church, Grand Rapids, following the funeral service of the Rev. Charles Donohue, resolutions were adopted by the Bishop and of the diocese of Western Michigan, as follows:

We, the Bishop and clergy of the diocese, deeply feeling the great affliction that has befallen us and our diocese in the death of the Rev. CHARLES DONOHUE, desire to express our personal grief at the loss we have sustained in the death of our beloved brother, and to put on record the following minute:

WHEREAS, In His wise Providence our Heavenly Father has been pleased to take from us and his work the Rev. Charles Donohue, priest, secretary of the diocese for many years, rector of St. Paul's Church, Grand Rapids, for nine years, and at his death rector of Holy Trinity, Manistee; and,

WHEREAS, We, his fellow-workers in Christ's Kingdom, knowing his simplicity of life, his religious character, his sacrifice of self in the performance of duty, his genial and lovable personality, his loyalty to God, and his unswerving allegiance to Christ and His Church, do desire to express our thankfulness to God for such an example of the faithful, devout, and holy priest; and to show our sympathy to his aged mother and other relatives and his stricken parish; and to pray that our Heavenly Father in His mercy will comfort, support and strengthen them in this time of their bereavement and sorrow.

Resolved, That a copy of this minute be sent to the family of our departed brother, to the parish of Holy Trinity, Manistee, to the *Church Helper*, to the Church papers, and to the public press of Grand Rapids and Manistee.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

A PRIEST, employed during the week, desires Sunday duty in a Catholic parish, in or near New York City. Address J. S., care THE LIVING CHURCH, Milwaukee, Wis.

LADY (widow with little boy, aged 8) wishes place as household assistant, managing housekeeper, or any place of trust. Address HOUSEKEEPER, St. Mary's Rectory, 144 West Forty-seventh Street, New York City.

COMPANION.—A well educated, refined, middle-aged Churchwoman, having tact and adaptability, good reader, wishes engagement with family going abroad travelling, or at home as companion for elderly lady, or chaperon for young people. Best references as to character and qualifications. Address P. L. M., 325 South Geneva Street, Ithaca, N. Y.

MAN AND WIFE, communicants, desire position as pipe organist, choir director, and soloist. Fully qualified; long experience; highest recommendations. Address: R, care THE LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PRIEST, married, rector of a large parish, will take work as rector, curate, *locum tenens*, or minister in charge, in the East soon after Easter. Large experience in choir training; good reader; not below the average as a sermonizer. References given. Address: A. H. D., care of LIVING CHURCH, Milwaukee, Wis.

LACEY BAKER (organist of Calvary Church, New York, for the past nine years) has resigned his position, and is at liberty to accept a new appointment. Address 48 E. Twenty-sixth Street, New York City.

ORGANIST-CHOIRMASTER desires position. Experienced with boy voice. Highly recommended. "ORGANIST," 911 Main Street, Fremont, Neb.

PARISH AND CHURCH.

THE INDIANAPOLIS VESTMENT BAG may be obtained for $2.50. Satisfaction guaranteed. Send cash with order or write for circular. Address: the INDIANAPOLIS VESTMENT BAG, Wheaton, Ill.

THE CONFESSOR'S HANDY GUIDE TO PRAYER BOOK PENANCES. By the Rev. Harry Howe Bogert. A manual for priests hearing confessions. Highly commended by prominent Bishops and clergy. 50 cents net. At Church book stores and from the author, Point Pleasant, New Jersey.

ORGANISTS and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

ORGANS.—If you desire an Organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit $1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

EDUCATIONAL.

PRIVATE PUPILS—A clergyman with a parish beautifully situated near Philadelphia is willing to receive into his home one or two boys, preferably about ten years of age, as private pupils. Good care and individual instruction. All the usual branches including English, Latin, Greek, Elementary and Advanced Mathematics, Natural and Physical Science. For rates and references address P. A. B., care THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS.

FOR SALE, several old Bibles and Puritan works of sixteenth and seventeenth centuries, also extracts from English papers at time of American War Independence, and a number old engravings from private collection. Address: BLIGH, care LIVING CHURCH, Milwaukee, Wis.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

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COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

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TRAVEL.

CLERGYMAN and wife, having lived abroad, will conduct select party next June. Seventy days, including Passion Play. References. Address: G. A. H., LIVING CHURCH, Milwaukee.

THEOLOGICAL STUDENT desires position as tutor or travelling companion during months of June, July, August, or September. Very successful with boys. References. Address STUDENT, care LIVING CHURCH, Milwaukee, Wis.

EUROPE.—Comprehensive, leisurely tours. Splendid leaders, reasonable rates. Organizers of small parties wanted. AMERICAN TRAVEL CLUB, Wilmington, Delaware.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

NOTICES.

GENERAL CLERGY RELIEF FUND.

National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees. All Trust Funds and securities carefully deposited and safeguarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church—namely, the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter: the pension and relief of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, *i. e.*, to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, *i. e.*, an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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More than 1,200 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 230 missionaries abroad and 800 native clergy and other helpers, look to the Church's appointed agent,

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The Corresponding Secretary,
281 Fourth Avenue, New York.
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CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
2914 Broadway, New York.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

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NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

BALTIMORE:

Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

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A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

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A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
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In our "Church Booklet" series the following titles on the subject of CONFIRMATION will be found useful:

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108—*Confirmation, Its Authority, Obligation, and Purpose.* By Rev. A. W. Snyder. $2.00 per hundred.

112—*Confirmation.* By the Rev. A. W. Little, D.D. Being the chapter on that subject from "Reasons for Being a Churchman." $2.00 per hundred.

152—*The Order of Confirmation.* An Explanation, with Notes on the Confirmation Gift, and the proper age for Confirmation. By the Rev. A. Q. Bailey. $3.00 per hundred.

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Catechism of Confirmation. By the Rev. T. D. Phillipps. 27th thousand, 1 ct. Postage 2 cents. per dozen.

A Catechism of Confirmation. By the Rev. W. H. Vibbert, D.D. 31st thousand. 5 cts. Postage 4 cts. per dozen.

Sadler's Catechism of Confirmation. Extracted from the "Church Teacher's Manual." By the Rev. M. F. Sadler. 5 cts. Postage 4 cts. per dozen.

A Manual of Instruction for Confirmation Classes. By the Rev. Wm. C. DeWitt, D.D. 20th thousand. 10 cts. Postage 10 cts. per dozen.

A Grammar of Theology. A book for advanced Classes and Adults for Confirmation preparation. By the late Rev. D. Ewer. It is a perfect mine of theological information. Cloth, 55 cents, postpaid; paper, 30 cts., postpaid.

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BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

AMERICAN CHURCH PUBLISHING CO. Chicago.

Lloyd's Clerical Directory, 1910 (Fourth Issue). Edited by Frederic E. J. Lloyd, D.D. A Treasury of Information for the Clergy and Laity of the Protestant Episcopal Church in the United States and the Church of England in Canada and Newfoundland.

LONGMANS, GREEN & CO., New York.

The Healthful Spirit. By Herbert N. Bate, M.A., Vicar of St. Stephen's, Hampstead. With an Introduction by the Bishop of London. Price 90 cents.

A Life of Christ for Children. Illustrated. Price $1.00 net.

The Garden of Gods: Some Characteristics of the Spiritual Life, Mainly from the Song of Songs. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne. With a Frontispiece. Price $1.20 net.

THE MACMILLAN CO., New York.

The Religions of Eastern Asia. By Horace Grant Underwood, D.D. Price $1.50 net.

The Ethics of Jesus. By Henry Churchill King, D.D., LL.D., President of Oberlin College. Price $1.50 net.

RICHARD G. BADGER. Boston.

The Oak Amongst the Pines, and Other Poems. By J. Darl Henderson.

Floridian Sonnets. William Henry Venable.

Hylas and Other Poems. By Edwin Preston Dargan.

THE YOUNG CHURCHMAN CO. Milwaukee.

A Journey Godward of Δοῦλος Ἰησοῦ Χριστοῦ (A Servant of Jesus Christ). By Charles C. Grafton, Bishop of Fond du Lac. Price, $2.50 net.

Plain Commentaries. *The Gospel According to St. Mark.* By G. M. MacDermott, M.A., L.Th., Vicar of North Walsham and Rector of St. Margaret's, Antingham, Norfolk. Price 35 cents.

Plain Commentaries. *The Gospel According to St. Matthew.* By G. M. MacDermott, M.A., L.Th. Price 35 cents.

GINN & CO. Boston.

The Leading Facts of History Series. *The Leading Facts of American History.* By D. H. Montgomery. Revised Edition. Price, $1.00.

PAMPHLETS.

Report of the National League for the Protection of the Family for the Year Ending December 31, 1909. [The Fort Hill Press, Boston.]

Report of St. Mary's Home for Children and Free Dispensary, 2822 Jackson Boulevard, Chicago. For the Year 1909. The Sisters of St. Mary, Incorporators.

Proceedings of the Wisconsin Press Association, Fifty-sixth Annual Convention. Held at Superior, June 28-30, 1909.

Ten Years with the Army and Navy. New York Army and Navy Department of the International Committee of Young Men's Christian Association, 1909.

Proceedings of the First International Cost Congress of Employing Printers of America, Held at Chicago, October 18, 19, 20, 1909. [American Printers' Cost Commission, 11 South Water Street, Chicago. Price, 25 cts.]

The Church at Work

A SCRIPTURE UNION.

A "Scripture Union" has been organized, aiming to encourage Bible reading of at least one verse daily, especially among young people. This meets an urgent need in the Church and has a far reaching influence. Samples of the literature will be sent on application to the Rev. Frederic S. Eastman, New Hartford, N. Y.

L. M. M. IN MARYLAND.

There seems to be no question that the effect of the Laymen's Missionary Movement in Maryland, especially in its see city, has been most beneficial. It has aroused and stimulated both the laymen and clergy, and inspired them with interest in, and enthusiasm for, missions such as nothing before has ever done. The Bishop Coadjutor is heartily in favor of the movement, and has done all in his power, by attendance at public meetings and by addresses to the laymen. An advisory committee of some of the leading laymen of the diocese has been formed for the purpose of seeing that their campaign is put on a permanent basis, and of furnishing the parochial committees from time to time with reports of the general progress being made, and suggestions for promotion of the work. Dr. Howard A. Kelly (the distinguished surgeon) is chairman of the committee, and among its members are Justice Henry D. Harlan, Blanchard Randall, Joseph S. Ames, John Glenn, Jr., Thomas D. Penniman, Wm. F. Cochran, Jr., and Ed. Guest Gilson. The laymen of the diocese have already decided to double this year the contributions of the diocese for foreign missions, and to raise the full amount of the diocesan apportionment. A large number of the city and country churches have held dinners or meetings, which have been addressed by clergy and laity who are enthusiasts in the cause of missions. Two of the most notable and enthusiastic of these meetings were those held at St. Paul's guild house on January 31st, under the auspices of the men's guild of old St. Paul's Church (Rev. A. B. Kinsolving, D.D., rector), at which Mr. Henry B. Macfarland, ex-Commissioner of the District of Columbia, was a leading speaker; and an informal dinner given by the men of the Church of the Messiah (Rev. Peregrine Wroth, rector) on January 19th, at which sixty-five men were present, and inspiring addresses were made by Colonel Halford, U. S. A. (retired), Rev. W. H. H. Powers, Mr. E. N. Rich, and others. At this meeting a handsome clock with chime accompaniment was presented to Rev. Mr. Wroth by the vestry in recognition of the thirty-fourth anniversary of his rectorship.

RESIGNATION OF PRESIDENT GARDINER.

Those familiar with the work of the Brotherhood of St. Andrew will learn with regret of the resignation of its president, Mr. Robert H. Gardiner. Mr. Gardiner's health and other duties have made it seem necessary for him to relinquish this work, while he also expresses the belief that a younger man should take up the executive work of administration. Mr. Gardiner has occupied this position since 1904 and was long before that active in Brotherhood work. His aim has been constantly to point Brotherhood men to higher ideals of spirituality and to emphasize the devotional side of their life. Corporate communions and other occasions for intercessory prayer have largely increased by reason of his efforts; and though the Brotherhood has not been the means of that widespread evangelization at home that had been hoped for by its founders, it has, more and more, been the means of developing spirituality in its own men, and particularly in places where the recommendations of the national officers have been carried into effect. Indeed the Brotherhood has always been peculiarly fortunate in its national officers, who have invariably held the highest ideals before the members.

Mr. Gardiner is a member of the bar in Boston and a resident of Gardiner, Maine. He was born in California in 1855, was educated in Montreal, at the Roxbury Latin School, and at Harvard University. He was one of the founders of the Republican Club of Massachusetts and at one time chairman of its executive committee. In the Church he has been very active and has been deputy to General Convention and a member of the Standing Committee of the diocese of Maine for a number of years.

CHURCH SERVICES IN THE ALEUTIAN ISLANDS.

Captain W. V. E. Jacobs, a Brotherhood man on board of one of the United States revenue cutters, is, says *St. Andrew's Cross*, an example of the member who always finds an opportunity to keep his rules wherever he may be. He has lately been in the Aleutian Islands where, with Bishop Rowe's consent, he has been reading the Church services every Sunday from the middle of June to the middle of October. This was the first time that the services of the Church have ever been read in public in the Aleutian Islands. As a result of his work one child has been baptized. The Brotherhood may take just pride in the fact that one of their members was the pioneer.

IN BEHALF OF THE BLIND.

A letter has recently been issued to the clergy of the diocese of Pennsylvania, bringing before them the very important and needy work of the Society for the Promotion of Church Work Among the Blind. This society, which was organized by Bishop Whitaker in 1903, has already accomplished a large and useful purpose. It has published in Braille type the greater part of the Book of Common Prayer (the Communion service being in two types) and the words of the authorized Hymnal, in three volumes. The society has now undertaken to print in musical Braille the tunes of the Hymnal. It makes arrangements to provide guides for the blind, so that they can attend public worship regularly, and it also employs a visitor to call upon them and lend them practical help in the way of providing work or giving them teaching. An earnest, renewed effort to develop the society has now been inaugurated, with very happy results. Many parishes, Sunday schools, Bible classes and other parish organizations have been enrolled, in their corporate capacity as members, paying the annual membership fee of $2, and it is hoped that this will continue until every parish in the diocese is thus represented. The officers of the society are: President, Mr. John Cadwalader; Vice-President, the Rev. Samuel P. Kelly; Treasurer, Mr. John Thomson; Secretary, Miss Amelia Sanford; Visitor, Miss Lillie Rendell. Individuals will be welcomed as members. Life membership is gained by a subscription of $50, while those who donate $100 or more are enrolled as benefactors.

READING MATTER WANTED.

A request comes from the Y. M. C. A. branch connected with the army and navy, that persons able to supply magazines, even though they are old, and other simple literature, for the use of soldiers and sailors in Alaska and the Philippines and other isolated posts, will send them by prepaid express or freight to the Army and Navy Young Men's Christian Association, 124 East Twenty-eighth street, New York, from which point the government will transport such supplies free of expense.

NURSES' HOME PLANNED FOR LONG ISLAND.

The authorities of the Church Charity Foundation of the diocese of Long Island are planning for the erection of a nurses' home to accommodate the supervisor, matron, and forty nurses, with provision for future enlargement to accommodate twenty more nurses. The new building will cost about $35,000. A gift for such an object was made some years ago, which, with accrued interest, amounts to $3,000. An active campaign is being made for the remainder of the cost of the new and much-needed building.

CALVARY CHURCH, BROOKLYN, TO BE REBUILT.

For the second time in twenty years Calvary Church, Brooklyn, has lost its house of worship by fire, as described in these columns last week. On the following night a meeting of the vestry was held, with the Rev. John Williams presiding, and plans for rebuilding on the old foundation walls were discussed. It was decided to build the new edifice of brick and stone. The altar vessels and the records of the church for the past sixty-one years have been recovered. A few months ago the congregation paid off the whole mortgage debt on the burned building. There is some insurance and much enthusiasm among the people and their friends towards the new church. Services will be held in neighboring churches for the present.

MISSIONARY MEETINGS IN PHILADELPHIA.

The first of the Pennsylvania diocesan missionary meetings was held in the Church of St. Luke and the Epiphany, Philadelphia, on Thursday evening, February 10th, the subject for consideration being "The Board of Missions: Its Organization and Administration." The attendance was encouraging. As previously scheduled, the questioner was the rector of the church, the Rev. D. M. Steele, and the speaker was George Wharton Pepper, Esq. Mr. Steele grouped his questions under four heads. Briefly summarized they were as follows: (1) What is the Board of Missions, what is its organization, and what are its relations to other organizations? (2) What are its functions? (3) How much does it need? (4) Does it find difficulty in getting it? The latter question he at once answered himself affirmatively. Going on to speak of the people who do not "believe in foreign missions," he very pertinently remarked that religion is one of those commodities that

grows at home the more you export it. He deplored the fact that so much missionary work seemed to be misdirected. So much time is spent in trying to find out what to do, and when at last it is found out, it is so often the wrong thing. He further criticised the indefinite manner in which so many missionary reports are made, rendering it exceedingly difficult to form any concise idea of just what is being accomplished. Instead of making definite statements we are often told "the Kingdom is spreading." Finally he asked whether our missionaries were mainly concerned with preaching the Gospel or constructing buildings.

Mr. Pepper, at the beginning of his speech, described briefly the course of the business meetings of the Board of Missions. He explained the methods of dealing with the questions confronting them and of making appropriations. In reply to the charge of "indefiniteness" in reports, he reminded his hearers that the character of each Missionary Bishop largely determined both the character of the work in his jurisdiction and the nature of the reports rendered. Absolute uniformity in such matters could not be hoped for. He admitted that in some respects the Board of Missions is too large and unwieldy a body and that it would be better if the terms of its members did not all expire at the same time. He said he believed a great deal more of detail and executive work could be left to the secretary, so that the Board could devote its attention to the more pressing matters without being straitened for time. He urged the necessity of disseminating information about work in the mission field and laid especial stress on the crying need for workers as well as funds. Appeals for money, he felt, should always be coupled with appeals for workers. Finally he urged that the clergy generally should accept a greater share of responsibility for the work of missions and advised that every time an offering is made for parochial support a systematic offering should be made for missions. Mr. Pepper's speech was straightforward and convincing. It answered the possible criticism suggested by Mr. Steele and conveyed the feeling that the Board of Missions, while not perfect in organization or system and handicapped by certain limitations not of its own imposition, is nevertheless doing a splendid and efficient work of which the Church may well be proud.

GOOD RESULTS AT LISBON FALLS, MAINE.

MENTION HAS been made from time to time in these columns of the fine work that has been going on at Lisbon Falls, one of the growing manufacturing centers of Maine, where, in September, 1906, the services of the Church were established by the Rev. I. C. Fortin, rector of Trinity parish, Lewiston, in a Baptist meeting-house which had been closed for many months. The interest in these services continuing to increase from week to week, a mission was organized, the building in which they were held was purchased and converted into a very attractive and well-appointed church, and on Quinquagesima Sunday, in the presence of a congregation overflowing the seats to the doors, the Bishop consecrated the building, preached, and confirmed a class of nine (chiefly adults) presented by the priest in charge, the Rev. Mr. Fortin. The Bishop's sermon was on "The Church," and was listened to with great interest. He warmly congratulated the people of the mission, which bears the name of St. Matthew, and their clergyman, and commended their zeal in having accomplished so much without aid from the diocese at large. Besides the Rev. Mr. Fortin, the clergy having part in the service were the Rev. A. C. Fortin, rector of St. Peter's Church, Brushton, N. Y., and the Rev. A. T. Stray, priest in charge of St. Michael's Church, Auburn. It should be added that new oak pews and choir stalls are to replace the settees now in use, and the exterior of the building is to be repaired and painted. From the start St. Matthew's has flourished almost beyond expectation, and promises soon to become one of the strongest missions in Maine.

MISSION AT NEOSHO, MO.

A VERY successful mission was conducted in St. John's Church, Neosho, Mo. (diocese of Kansas City), beginning January 31st and closing February 7th. The Rev. Charles A. Weed rector of St. Philip's parish, Joplin, Mo., was the missioner. The sermons were followed by informal addresses, covering subjects along the lines of Church history, polity, ritual, and kindred matters. The missioner presented these various subjects in a clear and forcible manner and the people showed their interest and appreciation by regular attendance. It is felt that the efforts have been amply repaid by the evidences of an increased consecration to their spiritual mother by Church people, and further by a dissemination of Catholic principles that will no doubt bear fruit in bringing others to the Church.

L. M. M. IN LOUISVILLE.

A SPECIAL MEETING attended by about fifty Churchmen for the purpose of discussing plans for an every-membership campaign in the interests of the L. M. M. was held Friday evening, February 11th, in Calvary Church, Louisville, at which the rector, the Rev. J. G. Minnigerode, D.D., presided and explained the conditions that would have to be met in that congregation. Other addresses in the interest of the follow-up campaign were made by Judge Charles S. Grubbs, Messrs. R. A. Robinson, and Alvah L. Terry.

DEATHS AMONG THE LAITY.

MISS ADELAIDE TUKEY died in the Long Island College Hospital, Brooklyn, N. Y., on Friday, February 4th, after a brief illness. The funeral services were held in Holy Trinity Church on Monday afternoon, the Rev. John Howard Melish officiating. The body was taken to Mount Auburn, Cambridge, Mass., for burial. Miss Tukey was born in Salem, Mass., 76 years ago. Being highly educated and thrown upon her own resources, she turned to the study of her heraldry and genealogy, and for years had a little office in Fulton Street. The "Little Old Lady of the Cashmere Shawl," as she was generally known, was a familiar figure in the rooms of the Long Island Historical Society and the Brooklyn library. At one time Miss Tukey was active in the movement to establish a home for poor working girls in Brooklyn.

MRS. SARAH H. CLARK, widow of the Rev. Dr. Samuel A. Clark, for over twenty years rector of St. John's Church, Elizabeth, N. J., until his death in 1875, died at her home on Thursday, February 10th, from the exhaustion of old age. Mrs Clark was widely known throughout the state, especially in Church circles, and was for many years at the head of the diocesan branch of the Woman's Auxiliary. For nearly fifty-two years she served on the committee on admissions to the Elizabeth Orphan Asylum. She is survived by four children. The funeral services were held at her late home, 641 Pearl Street, on Saturday morning, February 12th. Interment was made at Laurel Hill cemetery, Philadelphia.

UNIVERSAL sympathy is felt throughout the diocese of Vermont for the Rev. Dr. Bliss, rector of St. Paul's Church, Burlington, in the sad bereavement which has befallen his family in the death of his younger son, George Y., aged 11 years, who was accidentally suffocated by falling into a chute full of sawdust while playing in a barn loft on Saturday, February 5th. He was a communicant of the Church and a chorister. At the funeral services on Monday following the Rev. Messrs. W. F. Weeks, A. C. Clarke, and G. B. Johnson officiated.

THREE ANNIVERSARIES.

THE TWELFTH anniversary of the rectorate of the Rev. Philip W. Mosher was observed on Sunday, February 6th, at St. Peter's Church, Niagara Falls, N. Y. The anniversary sermon was preached by Bishop Walker, who said that the time was almost ripe for the parish to consider taking up the work of building another church in the city. The rector spoke of the work which the parish had done during the past twelve years, in which time the number of families connected with the parish had doubled, as had also the number of communicants and the number of children in the Sunday school. The improvements and additions to the church, not counting the cost of the Guild house, represent an outlay of about $10,000 or more. Within this period the Guild house has been erected at a cost of $11,000, and the parish endowment increased from $400 to $7,000. The vestry has in hand $10,000, the sum bequeathed by the late Mrs. Sarah Sturdy for a memorial church to be known as the "Sturdy Memorial." The rector urged the beginning of that work at once and asked that the vestry make provision for a curate because of the amount of work involved in the administration of the parish. On Monday evening the men of the congregation gathered to give greeting to Mr. Mosher on his anniversary. The Hon. Peter A. Porter spoke on "The History of St. Peter's Church" and Mr. Eugene Cary followed with an address on "Niagara Falls as it was When I Came Here."

THE FIFTY-SIXTH anniversary of the Church of St. John the Evangelist, Philadelphia (the Rev. Edward H. Earle, rector), was commemorated on Sunday morning, February 6th, by a celebration of the Holy Communion, at which one of the largest attendances of communicants seen in St. John's for many years was present, including all the members of the large class confirmed the preceding Sunday by Bishop Whitaker. The attendance at the evening service, in spite of the unusual severity of the weather, was also extremely good. At both services large offerings were made by the congregations and appropriate addresses were given by the rector, who referred to the improvement and progress which the parish had manifested during the last twelve months, in face of many adverse and discouraging conditions, and made grateful acknowledgment of the invaluable assistance given to him in his work at St. John's by the Rev. H. L. Duhring, D.D., and the staff of the City Mission and also of the help and encouragement afforded him by three deaconesses from the Deaconesses' Training School and a band of devoted young laymen from Holy Trinity parish.

IN ST. GEORGE'S CHURCH, Astoria, L. I., the Rev. Herman Lilienthal celebrated his seventh anniversary as rector. A sermon, retrospective of the seven years of progress, spiritual and material, was preached at the morning service. A thanksgiving service was held in the evening with appropriate music. Announcement was made that Miss Robertine Walker Brown has given a bronze memorial tablet in memory of her father, the Rev. John Walker Brown, rector of the parish from 1837 to 1849.

MEMORIALS, GIFTS, AND BEQUESTS.

CHRIST CHURCH, Tuscaloosa, Ala. (the Rev. E. A. Penick, rector), has been much beautified recently by the gifts of a new tiled floor for the chancel and handsome brass altar rail. The latter is a memorial of Mrs.

Annie Fitts, a former communicant of the parish, and was given by her children. Both rail and standards are of solid brass and the product of Geissler. The floor of both sanctuary and choir is laid in pure white tiling with a border of dull blue in Greek key design. The base boards and chancel step are in white marble and the wainscoting back of the altar is in white tiling. This is the gift of the Rector's Aid Society.

THE Rev. PHILEMON F. STURGES, rector of St. Peter's Church, Morristown, N. J., has announced the gift of the first memorial window to the church. James Powell has submitted designs at the request of Mr. and Mrs. Henry K. Morgan, Jr., for such a window to be erected in memory of Henry Kirke Morgan and Sumner Huntington Morgan, their children.

A REMITTANCE of $3,000 has been made by friends of the late Bishop Starkey to the treasurer of St. Barnabas' Hospital, Newark, the pioneer institution of its kind in the state of New Jersey. This sum endows a bed in memory of Thomas Alfred Starkey, D.D., second Bishop of the diocese, and for many years president of the board of trustees of the hospital.

MISS GEORGIANNA BALLARD, long a communicant of St. John's Church, Jamaica Plain, Boston, Mass., and who lately died, left the sum of $500 to her home parish for the special purpose of installing a memorial window. She especially directs that it consist of a reproduction of C. Von Bodenhausen's Madonna and Child.

ST. JOHN'S, Cuyahoga Falls, Ohio, has had a gift recently from Mr. W. W. Scupholm of a handsome pair of brass candlesticks for the new altar, which was built by the former rector, the Rev. Robert Kell, and presented by him to the parish.

BY THE WILL of the late William Augustus Pierce of Portsmouth, N. H., St. John's Church is to receive $5,000, to be known as the Pierce Fund in memory of Mr. Pierce's father.

NEW CHURCHES AND OTHER IMPROVEMENTS.

THE WORK on the excavation for the foundation of the first building which is being erected on the Maryland Cathedral grounds at Baltimore, was begun December 9th, is nearing completion. This building will be known as Synod Hall, and its ultimate purpose is to furnish a hall and room for the diocesan convention, diocesan offices, Churchmen's Club gatherings, and meetings of all the different church organizations. Its first use, however, will be as a place of worship, and for this purpose the immediate plan is to complete as speedily as possible the basement, or first story, covering it with a temporary roof, and equipping it in an inviting and Churchly manner. The seating capacity will be 500 persons, and the dimensions will be 70 by 50 feet. The walls will be concrete encased in granite. Here the combined congregations of St. George's and St. Barnabas' churches (the Rev. Thomas Atkinson, rector), will begin worship as soon as the building is ready for occupancy, which is expected to be by the early summer and will constitute the nucleus of the Cathedral congregation, which ultimately will have no parochial significance nor identity, but will stand for the work and worship of the diocese as a whole. The house which has stood for some years on the Cathedral grounds, after being put in thorough repair, is now occupied by the Bishop Coadjutor and his family, and will probably be their permanent residence.

THROUGH the energetic efforts of Archdeacon Allen a new chapel has been built at Goulding, Fla. It is a substantial wooden structure of Gothic design, and is the only church edifice in the town. Goulding is a suburb of Pensacola and is known as the factory district. The work has opened up auspiciously and the prospects are good for institutional work. A good congregation attended the first service. The Bishop preached the sermon and the Ven. William B. Allen, Archdeacon of Western Florida, and the Rev. William Brayshaw assisted in the service.

SINCE securing an extension of the chancel and other improvements for a vested choir of twenty-one, Emmanuel Church, Athens, Ga., has decided on building a large parish house and the tower of the handsome stone church.

TRINITY PARISH, Syracuse, N. Y., through its vestry has secured valuable property in another and very desirable part of the city, upon which a new church will be built in the near future. Ten thousand dollars has been paid on the purchase price of $12,000.

DEATH OF THE REV. J. E. TUCKER.

THE Rev. J. E. TUCKER, an alumnus of King Hall Theological Seminary, class of 1899, died in Kansas City, Kansas, after four days illness with cerebritis, on the morning of Ash Wednesday. It was Mr. Tucker's intention to practise medicine in Kansas City and to serve the Ascension mission, to which Bishop Millspaugh had appointed him on January first of this year.

The funeral was held on Friday morning at St. Augustine's mission church, Kansas City, Mo., with celebration of the Holy Communion; the Rev. J. Stewart-Smith, celebrant; the Rev. E. S. Willett, deacon; the Rev. H. N. Spencer, sub-deacon. Interment was in St. Augustine's Plot (Holy Rest) in Highland Cemetery.

SERIOUS ILLNESS OF REV. EDGAR COPE.

THE Rev. EDGAR COPE, rector of St. Simeon's Church, Philadelphia, who has been in failing health for many months, is reported to be in so serious a condition that his death is expected daily.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Lenten Services.

THE DOWNTOWN mid-day Lenten services in Atlanta will be held in the Kimball Hotel. Those who will make a series of addresses are Bishop Nelson, the Rev. C. B. Wilmer, D.D., Mr. Bernard Lunter, the Rev. Russell K. Smith, the Rev. Edmonds Bennett, D.D., Mr. W. N. Hawkes, the Rev. W. F. Parsons, the Rev. C. T. A. Pise, D.D., the Rev. C. N. Tyndell, Rev. E. A. Sherrod, Mr. William R. Boyd, Bishop Beckwith, Rev. W. W. Memminger, Rev. J. J. Perry, Rev. R. W. Patton, closing with a second series by Bishop Nelson.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Gift to Rev. R. J. Phillips—Paris Hill Rector Celebrates Golden Wedding.

THE Rev. R. J. PHILLIPS, rector of All Saints' Church, Syracuse, was on February 3d presented with a purse containing $42 at a social gathering of the congregation. This month completes the first year of his rectorship.

THE Rev. J. B. WICKS, rector of St. Paul's Church, Paris Hill, and his wife celebrated their golden wedding on the 1st instant. Although the parish is situated some miles from the railroad, many friends braved the severe winter weather and snow-bound hills to join with the aged couple in celebrating the event. Services were held in the church (the oldest in the diocese) in the morning. Congratulatory addresses were made by the Bishop and several prominent laymen. A purse of gold was presented from the parishioners, also one from the Congregationalist church, the only other religious body in the village, the latter presented by the neighboring pastor. A reception was held afterwards in the rectory.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

The Various Lenten Services—Other Items.

THE BUSINESS MEN'S Lenten service began at St. Andrew's, Wilmington, on Ash Wednesday, with the Bishop of Easton as preacher, and a good attendance. These services will be held each Tuesday, Wednesday, Thursday, and Friday. The Bishop of the diocese will make the addresses on Tuesday, Wednesday, and Thursday of Holy Week. The services last twenty-five minutes. St. Andrew's Church, being downtown, is centrally situated for these services.—AT ST. PETER'S, Smyrna, the preachers on the Wednesday evenings in Lent will be Archdeacons Hall and Turner and the Rev. Messrs. Donaghay, Gateson, Hammond, Higgins, and Peckham.—IN ST. ANNE'S, Middletown, these clergymen will preach during Lent: The Bishop the Third Sunday in Lent, the Rev. Messrs. Birnbach, Martin, and Rede of the diocese of Easton, Archdeacon Hall, and Rev. Messrs. Clay, Grantham, Groff, Hammond, Holmead, and Rigg of this diocese.—SPECIAL children's Lenten services will be held each week in St. Peter's, Smyrna; Trinity, "Old Swedes," and Immanuel, Wilmington.—THE ROCKFORD mills are situated in Immanuel parish, Wilmington, and the rector, the Rev. K. J. Hammond, is holding brief Lenten services there at the dinner hour on Monday, Wednesday, and Friday. The addresses are on the Men of the Bible. This is the fourth year these services have been held.

THE PREAMBLE to the Constitution formed the subject of the essay of the Rev. F. M. Kirkus at the last meeting of the Clerical Brotherhood. There was an unusally full attendance of the members, who listened to a thoroughly prepared and careful treatment of the subject favorable to the adoption of the Preamble at the next meeting of the General Convention. The Brotherhood was hospitably received and entertained by Dr. and Mrs. Hall at St. John's rectory, Wilmington. The March meeting will be at Trinity rectory, when Archdeacon Turner of Lewes will review his book on the records of Sussex County.

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FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Church Club Activities.

THE CHURCH CLUB of St. Katharine's, Pensacola, gave a reception to Bishop Weed on the evening of February 3d. A large number of Church people attended. The club has arranged for noonday Lenten services at the Star Theatre, and a strong list of speakers has been invited to take part.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Auxiliary Meetings at See City Church.

A SERIES of six meetings is to be held in the chapel of St. Paul's Church, Indianapolis, on the Friday mornings of Lent under the auspices of the Woman's Auxiliary. The speakers will all be members of the Auxiliary, and the meetings will be devotional in character.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Reception to Rev. P. N. McDonald—Observance of Lent—Two Auxiliary Gatherings.

A RECEPTION was given on February 7th by the Rev. Richard L. McCready of St. Mark's Church, Louisville, and the Women's guild in honor of the Rev. P. N. McDonald, who recently arrived from West Virginia to be assistant in that parish. A similar reception was also held on Tuesday evening, February 8th, at Anchorage, given by the members of St. Luke's Church, of which Mr. McDonald will have charge.

NO SPECIAL feature marked the observance of Ash Wednesday in Louisville; all the parishes reporting excellent attendance at the various services. On Thursday, February 11th, began the first of the special noon-day services for men held in the Board of Trade building under the auspices of the Brotherhood of St. Andrew, Bishop Woodcock being the preacher for this and the following days of the week. So far the attendance has been gratifyingly large.—THE FIRST of the Friday afternoon united Lenten services was held in St. Paul's Church, Louisville, most of the city clergy being in the chancel. An address was delivered by the Rev. Alsop Leffingwell of New Albany, Ind., on the origin of Lent and its observance, and an offering was taken for the Bishop's fund, which is devoted to diocesan missions.

THE QUARTERLY meeting of the Executive board of the Woman's Auxiliary has held at St. Paul's Church, Louisville, on February 10th. Encouraging reports were made by the various officers, especially in regard to the apportionment, of which a good proportion has already been met, and in regard to the United Offering. Plans for the united Lenten work were discussed. Miss L. L. Robinson, chairman of the Programme committee, reported an interesting course of study for the united weekly meetings.—THE FIRST of the united Auxiliary meetings was held at St. Paul's Church, Louisville, on February 11th. After the necessary business, Miss L. L. Robinson gave a most helpful address on "Missions the Fulfilment of Our Lord's Prayer: Thy Kingdom Come."

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Brooklyn Rector Instituted—Notes.

THE Rev. F. H. HANDSFIELD was instituted rector of the Church of the Atonement, Seventeenth Street, Brooklyn, on Sunday, February 6th. The Rev. Dr. Reese F. Alsop was institutor, the Bishop being engaged with other appointments. A parish reception was tendered the new rector on Tuesday evening, in the parish house. It was largely attended by the members of the parish and Sunday school.

AT ST. LUKE'S CHURCH, Brooklyn, the Rev. Dr. H. C. Swentzel, the rector, has announced daily services every morning and afternoon during Lent; and in addition on Wednesday night there will be a series of Bible studies conducted by himself. The Holy Communion will be celebrated every Thursday morning. Father Huntington, O.H.C., will conduct a retreat under the auspices of the Daughters of the King on Saturday, March 5th.

AT THE patronal festival of St. Paul's Church, Roosevelt, a neat sum was contributed toward the mortgage by the Altar Guild, the Sunday school, and the junior guild of girls.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Rev. John W. Nichols Home from China.

INTEREST in the work of our mission in China has been greatly stimulated in the diocese through the presence of the Rev. John Williams Nichols, the elder son of the Bishop of California. During the past seven years Mr. Nichols has been one of the clergy of the Bishop of Shanghai, and he is now in America on a well deserved sabbatical year of rest. Bishop Graves of Shanghai deputed Mr. Nichols to raise, before his return to China, several thousand dollars for the erection of two buildings—one for a dormitory and one for class rooms—for a school for catechists or lay evangelists. The charge of this school is a part of Mr. Nichols' work. During the nine days of his visit to the diocese of Los Angeles he spoke in as many parishes, addressing meetings in the afternoon and evening of almost every day.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Dedication at Bangor Postponed.

UNDER THE customary heading an account was given in the issue of this paper of Feb-

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Calvary. Being Good Friday Addresses on the Seven Words from the Cross. By the Rev. A. St. John Chambre, D.D., rector of St. Anne's Church, Lowell. Cloth bound, 60 cents; by mail 65 cents.

Blessing and Ban. Addresses on the Seven Last Words. By the late Morgan Dix, D.D., sometime rector of Trinity Church, New York. 50 cents; by mail 55 cents.

The Hill Called Calvary. Addresses for Good Friday. By the Rev. Thomas E. Green, D.D. Cloth bound, 50 cents; by mail 55 cents.

The Call of the Conqueror. Addresses on the Three Hours' Agony. By the Rev. Edward A. Larrabee, D.D., Dean of Nashotah House. Cloth bound, 60 cents; by mail 65 cents.

The Temple of His Body. Addresses for the Three Hours' Service. By the Rev. Edward A. Larrabee, D.D., Dean of Nashotah House. Cloth bound, 60 cents; by mail 65 cents.

The Travail of His Soul. A Three Hours' Meditations. By Rev. G. L. Richardson, M.A. Addresses on the Seven Last Words, and an Appendix giving a "Harmony of the Passion." Paper, 60 cents; by mail 64 cents.

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ruary 12th of the placing of a pulpit in St. John's Church, Bangor, in memory of the Rev. E. H. Newbegin, in which it was stated that it was dedicated on Sexagesima Sunday. Such was, indeed, the original plan, but the dedication has been indefinitely postponed.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.
John G. Murray, Bp. Coadj.

Bishop Paret's Trip Abroad—Farewell Dinner to Rev. Dr. Powell—Other Items of Church News.

The Bishop of the diocese, who with his family is taking a year's rest abroad, has been spending the first three months of his vacation very pleasantly in France at Nice, where on January 8th he celebrated very quietly the twenty-fifth anniversary of his consecration. There was no formal celebration of the anniversary, but a number of the Americans in Nice entertained him and the ladies of his family at a dinner at which they were the guests of honor. He planned to go to Naples about February 4th, and then to Rome for about seven weeks, including Easter, where letters of introduction, kindly given him by Cardinal Gibbons, will help to make his visit there enjoyable.

On January 27th, two days before he started on his long trip abroad, the Rev. Dr. A. C. Powell, rector of Grace Church, Baltimore, was given a farewell dinner at the parish house by the Men's Guild of the church, at which Bishop Coadjutor Murray was present and made one of the addresses. The list of preachers at Grace Church during the rector's absence includes Bishops Kinsman, Talbot, Harding, Woodcock, Lloyd, Murray, Brewster of Connecticut, and Darlington. The curate, the Rev. Paul F. Hoffman, will be in charge of the parish and will occupy the rectory.

The Rev. J. J. Wilkins, D.D., spent the month of January in the diocese, speaking on behalf of the Five Million Dollar Fund in many of the large churches of Baltimore and its neighborhood, and receiving everywhere a warm welcome and a most encouraging response. He also addressed the Clerical Association of Baltimore on January 10th and made a powerful address before the Churchman's Club of the diocese on the 27th. The Rev. W. H. H. Powers, rector of Trinity Church, Towson, is chairman of the Maryland diocesan committtee appointed to assist in raising this fund.

The Rev. Charles Fiske, who succeeded Bishop Coadjutor Murray in the rectorship of the Church of St. Michael and All Angels, Baltimore, began his duties there on Sexagesima Sunday. On Quinquagesima Sunday, February 6th, he was instituted into the rectorship by the Bishop Coadjutor. The Rev. J. S. B. Hodges, D.D., *rector emeritus* of old St. Paul's, preached the sermon. On the following evening a reception was given in honor of Mr. and Mrs. Fiske by the vestry of the church.

John G. Murray, Jr., the only son of the Bishop Coadjutor, was elected president of the Junior Diocesan Assembly, B. S. A., at its last meeting.

The Rev. G. W. Dame, rector of the Church of the Holy Innocents, Baltimore, was one of the chaplains chosen by the legislature of Maryland at its opening meeting at Annapolis in January.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Marriage of the Rev. Charles Mockridge—Church to Be Consecrated at Quincy—Notes.

Following a serious illness at the hospital, the Rev. Charles Mockridge, rector of All Saints' Church, Ashmont, Dorchester, Boston, was quietly married in his church at noon on Monday, February 7th, to Miss Mary Jenkins Tyler of Louisville, Ky. Mr. Mockridge left the hospital only half an hour before the time set for the ceremony, and from now on the sick man will be cared for by his devoted wife. The ceremony was performed by the young rector's father, the Rev. Dr. Charles H. Mockridge, assisted by the Rev. John Mockridge, his brother, who with another brother, the Rev. William Mockridge, were hastily summoned North from Louisville three weeks ago on learning of the serious illness of their brother. Mr. Mockridge's father and mother, who have made their home with him for several years, will now return to Louisville and make their home with another of the brothers.

Invitations have been sent out by the rector, wardens, and vestry of St. Chrysostom's parish at Wollaston, Quincy, for the consecration of the church, to take place on February 22d. All the clergy of the diocese have been invited to the service, which will be performed by Bishop Lawrence, with Archdeacon Babcock assisting. On March 28th the rector, the Rev. Albert E. Clattenburg, will leave the parish and engage in mission work at Devil's Lake, N. D., where he will labor under Bishop Cameron Mann.

The Bishop of Vermont was the speaker at the February meeting of the Clerical Club held on the 7th inst. at the parish rooms of St. Paul's Church, Boston. The Bishop spoke on "The Church in Vermont," and he noted in passing that the Church in that state has never received support from any general missionary fund outside its diocese. It is of interest, too, that the Bishop has on several occasions been called upon to conduct missions and not all of them have been confined to the communicants of the Church but have been largely attended by those outside the communion.

MICHIGAN.

Charles D. Williams, D.D., Bishop.

Detroit Clericus Meets—Various Lenten Services.

At a meeting of the Detroit Clericus held February 7th a paper entitled "A Saint of the Southern Church" (Rt. Rev. Dr. N. H. Cobbs, first Bishop of Alabama), was read by the secretary, the author of the paper, the Rev. Mr. Ridley, being ill. The clergy then accepted an invitation from the Rev. George W. Locke of the Church of the Epiphany to a luncheon at the Cadillac Hotel.

The thirty-sixth annual series of noonday Lenten services at the Mariners' Church will be held, and addresses of ten minutes given by the Detroit clergy on "Golden Texts From St. John's Gospel." The usual Lenten services in all the churches of the diocese have been arranged and the schedules published.—The interdenominational Lenten noonday services will be continued in the Detroit opera house. The first meeting was on Monday, February 14th, addressed by Bishop Williams. Rev. Dr. Beverly Warner of Trinity Church, New Orleans, will speak from Tuesday to Friday, and Rev. Dr. Faber of St. John's Church, Detroit, will speak on Saturday.

An informal meeting of the men of the united parishes of St. James and Trinity was held in Trinity parish house on the evening of February 8th. A goodly number from both parishes were present. Steps were taken for the formation of a Church club, and incidentally subscriptions were started for the missionary appropriations and over $100 was raised. After Easter it is purposed to have a similar gathering for the women of the two parishes.

NEW JERSEY.

John Scarborough, D.D., LL.D., Bishop.

Resignation of Rev. J. H. Townsend.

The Rev. John H. Townsend, rector of the Church of the Ascension, Atlantic City, has resigned his parish after more than twenty years of steady, patient, and successful work. Mr. Townsend resigned St. John's Church, Camden, N. J., to accept this parish, then in a straitened condition. A new church and other buildings came soon after the new rector took charge, and the services

THE STORY OF THE PEANUT SHELLS

As everyone knows, C. W. Post of Battle Creek, Michigan, is not only a maker of breakfast foods, but he is a strong individualist who believes that the trades-unions are a menace to the liberty of the country.

Believing this, and being a "natural-born" scrapper for the right, as he sees it, Post, for several years past, has been engaged in a ceaseless warfare against "the Labor Trust," as he likes to call it.

Not being able to secure free and untrammeled expression of his opinions on this subject through the regular reading pages of the newspapers, he has bought advertising space for this purpose, just as he is accustomed to for the telling of his Postum "story," and he has thus spent hundreds of thousands of dollars in denouncing trades-unionism.

As a result of Post's activities the people now know a whole lot about these organizations: how they are honeycombed with graft, how they obstruct the development of legitimate business, curtail labor's output, hold up manufacturers, graft upon their own membership, and rob the public. Naturally Post is hated by the trades-unionists, and intensely.

He employs no union labor, so they cannot call out his men, and he defies their efforts at boycotting his products. The latest means of "getting" Post is the widespread publication of the story that a car which was recently wrecked in transmission was found to be loaded with empty peanut shells, which were being shipped from the South to Post's establishment at Battle Creek.

This canard probably originated with President John Fitzgerald of the Chicago Federation of Labor, who, it is said, stated it publicly, as truth.

Post comes back and gives Fitzgerald the lie direct. He denounces Fitzgerald's statement as a deliberate falsehood, an underhanded and cowardly attempt to injure his business, having not the slightest basis in fact. As such an effort it must be regarded. It is significant that this statement about "the peanut shells" is being given wide newspaper publicity. In the "patent inside" of an eastern country paper I find it, and the inference naturally is that the labor-unionites are insidiously spreading this lie.

An institution (or a man) which will resort to moral intimidation and to physical force, that will destroy machinery and burn buildings, that will maim and kill if necessary to effect its ends, naturally would not hesitate to spread falsehood for the same purposes.

We admire Post. While we have no enmity toward labor unions, so long as they are conducted in an honest, "live-and-let-live" kind of way, we have had enough of the tarred end of the stick to sympathize thoroughly with what he is trying to do. He deserves support. A man like Post can not be killed, even with lies. They are a boomerang, every time. Again, we *know*, for hasn't this weapon, every weapon that could be thought of, been used (and not simply by labor unions) to put us out of business, too?

I am going to drink *two* cups of Postum every morning from this time on, and put myself on a diet of Grape-Nuts. Bully for Post.—*Editorial in The American Journal of Clinical Medicine.*

become decidedly more Churchly. On January 1st, Mr. Townsend went abroad under a three months' leave of absence. A few days ago a letter was received by the vestry in which the rector said that his decision to retire was irrevocable. The resignation was accepted on Monday, February 7th. Mr. Townsend is said to be in Torquay, an English coast resort.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Churchly Progress at Akron—Other News.

THE Church of Our Saviour, Akron (the Rev. George P. Atwater, rector), has a daily celebration of the Holy Communion in Lent at 7:15 A. M. St. Saviour's, a chapel in the parish, has had gifts of an altar cross, candlesticks, and burse and veil. Public instruction in Christian doctrine is given every Sunday at 4 o'clock. Three of the four altars in Akron now have lights.

IT IS THE custom in St. James' Church, Cleveland (the Rev. Guy L. Wallis, rector), to have services every night in Lent. This season the Rev. W. H. Barnes of Philadelphia is giving these daily instructions and also the sermons twice on Sunday, which will continue until and including Easter Day. On the Feast of the Purification at half-past 6 there was a choral Eucharist and candle procession, with one-third of the communicants present and participating.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Seattle-Tacoma Clericus—Men's Meeting at Seattle.

THE Seattle-Tacoma Clericus, comprising the clergy of both cities and suburbs, met in Trinity Church, Tacoma, Monday, February 7, 1910. As a preparation for Lenten duties a "Feast day" was held, the Rev. E. V. Shayler of St. Mark's, Seattle, being the conductor. The subjects were a review of the ordination vows.

A MEN'S meeting was held at St. Mark's, Seattle, on February 8th. The speakers were Rev. H. H. Gowen, "The Relation of a Churchman to the Church"; Mr. H. A. Wheeler of the Laymen's Missionary Movement, in preparation for the meeting to be held in Seattle; Mr. John M. Locke for the Brotherhood of St. Andrew; and Rev. E. V. Shayler upon The Duties of Laymen to the Church Catholic.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coad.

Pre-Lenten and Lenten Services—Excellent Work of the City Mission—Other Items.

THE CUSTOMARY pre-Lenten service for the clergy of the diocese was held at the Church House, Philadelphia, on Monday, February 7th, and was conducted by Bishop Jaggar. Bishop Jaggar also opened the Brotherhood noon-day services at the Garrick Theatre on Ash Wednesday.

ON ASH WEDNESDAY the Philadelphia noonday services for business people began in four places: Christ Church, old St. Paul's, St. Stephen's, and the Garrick Theatre. The services, which are under the auspices of the Brotherhood of St. Andrew, begin precisely at 12:30 and end just as promptly at 12:55. The attendance in all four places has been excellent, the great preponderance of men being especially gratifying.

ONE AMONG the many excellent works that the Philadelphia City Mission carries, and which seems to be little known, is the regular maintenance of services on Sundays at the Eastern Penitentiary. There are always two clergymen of the Church and four or five ministers of the various denominations to conduct services and preach in the different corridors. The City Mission assumes all the responsibility of making the arrangements and engages the sectarian ministers, as the work, of course, must be kept on a non-sectarian basis. The services are greatly appreciated by the prisoners and are productive of much good.

AT THE annual meeting of the Transatlantic Society, which was held at the Church House, Philadelphia, on Thursday, February 3d, Bishop Talbot of Bethlehem was elected president in place of the Bishop-Coadjutor of Pennsylvania, who resigned the office on account of ill health. The society, whose purpose is the cultivation of cordial relations between America and Europe, is planning to entertain Mr. David Lloyd-George during his visit to this country.

THE BISHOP of Massachusetts was the preacher at the Christian Association service of the University of Pennsylvania on the morning of Quinquagesima Sunday. Among the speakers announced for future Sundays are Mr. George Wharton Pepper, the Rev. Floyd W. Tomkins, D.D. of Philadelphia, the Rev. Philip M. Rhinelander of Cambridge, Mass., and the Bishop of Bethlehem. The Rev. John J. Gravatt, Jr., secretary of the Church Students' Missionary Association, is to be one of the speakers at a conference on the ministry as a life work, to be held at the University on the 26th of this month.

A MISSIONARY service followed by a day of corporate intercession for the Church, was held at St. Mark's Church, Philadelphia, with the approval and blessing of the Bishop of the diocese, on Sunday and Monday, February 13th and 14th. The addresses were made by the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York City.

THE Rev. HERMAN L. DUHRING, D.D., of the Philadelphia City Mission on the afternoon of February 10th addressed the students

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of the Divinity School in his characteristic, practical, and direct manner on the Methods of Talking to Children.

MR. G. A. WEBER of the Octavia Hill Association made an address at the Church House, Philadelphia, Ash-Wednesday afternoon, on "Tenement Laws and Inspection." He gave a comprehensive view of the unsatisfactory housing conditions in the congested districts of Philadelphia and pointed out the urgent need of reform in several directions.

ON FRIDAY afternoon, February 25th, there will be a service in St. James' Church, Walnut Street, Philadelphia, for the diocesan Junior Auxiliary. The Rev. Frederick H. Sill, O.H.C., will make the address. The service for the Junior Auxiliary leaders and older members will begin at 2:30 P. M., and after 4 o'clock the meditations will be especially for the younger Juniors.

SOUTH DAKOTA.

F. F. JOHNSON, Bp. in Charge.

Special Services at Sioux Falls.

UNDER THE auspices of the men's club of Calvary Cathedral, Sioux Falls, special services are held each Thursday night during Lent. The special preachers are the Rev. T. P. Thurston of Minneapolis, Rev. Francis Barnett of Mitchell, S. D., the Very Rev. G. A. Beecher of Omaha, the Rev. J. W. Hyslop of Aberdeen, S. D., the Rev. B. S. McKenzie of Yankton, S. D., and the Bishop.

VERMONT.

A. C. A. HALL, D.D., Bishop.

General and Personal Mention.

A PERMANENT mission has been established in the village of Barton with services every Sunday afternoon. This mission is under the charge of the priest in charge of Newport, who is aided by a lay reader.

THE Rev. S. H. WATKINS, rector of St. Luke's, St. Albans, is obliged to go South for a few weeks on account of throat difficulty. He hopes to return to his parish in time to conduct the Holy Week services. During his absence the parish is in charge of Rev. J. C. Stephenson of Long Island.

THE SON of the diocesan missionary having been granted a lay reader's license, services are now held every Sunday in the chapel at Hardwick, which is the center of the diocesan missionary work.

BISHOP HALL preaches in St. Paul's, Burlington, on Friday evenings during Lent.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Sunday School and Clerical Gatherings — Other Items.

ON QUINQUAGESIMA SUNDAY, February 6th, the Sunday schools of Springfield and the immediate vicinity met with the Sunday school of Christ Church, Springfield, in a great missionary service.

ON MONDAY, February 7th, the Parsons' Club of Worcester county met at the Bay State House, Worcester. The Rev. C. F. Edwards gave a scholarly review of Dr. Sanday's *Life of Christ in Recent Research.*

THE WEDNESDAY CLUB of All Saints Church, Worcester, has published a very attractive Lenten Calendar, giving, day by day, the services to be held in the Church. Every page is enriched by one or more quotations from the writings of the late Rev. Dr. W. R. Huntington, who was rector of the church during the first twenty-one years of his ministry.

ON SHROVE TUESDAY, February 8th, was held the pre-Lenten quiet day for the clergy of the diocese in All Saints' Church, Springfield. The day opened with a celebration of the Holy Eucharist at which Bishop Vinton officiated, assisted by the Rev. Charles H. Hill, rector of the parish. The Bishop preached a strong, practical sermon *ad clerum;* and after the benediction he gave a helpful supplementary address. From the church, which is a new one situated in the Forest Park section of the city, the clergy were conveyed by special car to the Bishop's house, where luncheon awaited them. The day was most inspiring and helpful.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Buffalo District Auxiliary Meeting—Annual Gathering of Geneseo Church Club—Accident to the Rev. T. B. Berry.

THERE WAS a great gathering of the Woman's Auxiliary of the Buffalo district in Trinity parish house, Buffalo, on January 25th. About 400 women were present, representing every parish in the city and several of the out-of-town parishes. Practically the meeting was given over to Bishop Rowe of Alaska, who touched every heart by his account of the work in that remote field. The offering was given to Bishop Rowe for his hospital in Ketchikan.

THE EIGHTH annual dinner of the men's club of St. Michael's Church, Geneseo, was given in the parish house on the evening of January 28th, when eighty-four men gathered at the tables. Bishop Rowe of Alaska was the guest of honor, and told of the splendid work which the missionaries are accomplishing in the Northland. The rector, the Rev. J. W. D. Cooper, requested that those present give to Bishop Rowe their support, sympathy, and prayers. The Rev. W. A. R. Goodwin, rector of St. Paul's Church, Rochester, at a recent meeting of the club addressed the members on the subject, "The Negro Problem of the South."

A FRIENDLY GROCER

Dropped a Valuable Hint About Coffee

"For about eight years," writes a Mich. woman, "I suffered from nervousness—part of the time down in bed with nervous prostration.

"Sometimes I would get numb and it would be almost impossible for me to speak for a spell. At other times I would have severe bilious attacks, and my heart would flutter painfully when I would walk fast, or sweep.

"I have taken enough medicine to start a small drug store, without any benefit. One evening our grocer was asking Husband how I was and urged that I quit coffee and use Postum, so he brought home a pkg. and I made it according to directions and we were both delighted with it.

"So we quit coffee altogether and used only Postum. I began to get better in a month's time and look like another person, the color came back to my cheeks, I began to sleep well, my appetite was good, and I commenced to take on flesh and become interested in everything about the house.

"Finally I was able to do all my own work without the least sign of my old trouble. I am so thankful for the little book, 'The Road to Wellville.' It has done me so much good. I haven't taken medicine of any kind for six months and don't need any.

"A friend of ours who did not like Postum as she made it, liked mine, and when she learned to boil it long enough, hers was as good as mine. It's easy if you follow directions." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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THE Rev. THOMAS B. BERRY, while in attendance upon the lectures of the DeLancey Divinity School, of which he is warden, fell on an icy sidewalk in Buffalo, January 26th, sustaining a fracture of the right arm.

THE Rev. HENRY L. ZWICKER, recently curate of St. Paul's, Rochester, was the recipient of a purse of gold from the members of the congregation on the occasion of his leaving the city to assume the rectorship of Grace Church, Lockport. The presentation took place at the annual dinner of the men of the parish, at which the Hon. Mr. Cutting and Bishop Rowe were the speakers. About one hundred and fifteen men were present.

CANADA.

Several Important Items of General and Personal News.

Diocese of Huron.

ST. MATTHEW'S CHURCH, London, whose thirteenth anniversary was celebrated on the last Sunday in January, is in a prosperous condition, and it is expected the debt on the building will be paid by the end of the year, when the church can be consecrated.—FIRE, which broke out in Huron College on the night of February 8th, caused a good deal of damage, all, however covered by insurance.—THE CHURCH of St. John the Evangelist, London, is to have some necessary repairs made, and part of the money needed was subscribed at once.—SOME very good addresses on "Indian Work," were given at the first conference of the Archdeaconry of Norfolk, held at Woodstock, February 2d and 3d.

Diocese of Qu 'Appelle.

THE NEW church of All Saints at Pense was consecrated by Bishop Grisdale on February 8th. Farewell services were held in the old church the first Sunday in February.—A CHURCH is to be built at Wynard shortly.—A CONFERENCE of the St. Andrew's Brotherhood will be held at Regina, June 18th, 19th, and 20th.

Diocese of Ottawa.

A SHORT ante-Lenten retreat was held in the parish of St. Barnabas, Ottawa, the first week in February, conducted by the Rev. F. G. Scott, rector of St. Matthew's Church, Quebec, which was largely attended.—AN ALTAR guild has been formed in St. Matthew's Church, Ottawa.—LARGE congregations were present in All Saints' Church, Ottawa, February 6th, to hear the Rev. Dr. Llwyd, Vice Provost of Trinity College. Toronto, preach.

Diocese of Ontario.

MEETINGS have been held in the various deaneries of the diocese early in the year, for the purpose of discussing the best methods of raising the necessary funds for the missionary apportionment, and for the diocesan funds. If the plans now under consideration are properly carried out, the finances of the diocese would be placed on a sound foundation at once.—THE BISHOP and Mrs. Mills have sailed for the Holy Land. In a recent letter from him he said he had already benefited by the change.

A PRESENTATION of an address was made to Bishop and Mrs. Mills January 15th on the occasion of their leaving for a long tour to the Holy Land. The deputation of clergy and laymen was headed by the Very Rev. Dr. Bidwell, Dean of Ontario.

Diocese of Quebec.

THE HEALTH of Bishop Dunn has improved and he has been able to take up his work to some slight extent in the city of Quebec. It is evident, however, that he will need assistance in the care of so large a diocese. He proposes therefore at the next meeting of the diocesan synod, in May, to ask that a coadjutor be elected. At the last meeting of

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the synod a canon was passed providing for this contingency.—SPECIAL collections were taken up in all the churches of the diocese February 6th, for the general fund of the Church society. Amongst other work this society provides funds for new churches and parsonages in the diocese.—A FIRE broke out in Trinity Church, Quebec, while evening service was going on, February 6th. It was quickly put out and not much damage was done.

Diocese of Toronto.

MID-DAY services will be held during Lent in the Church of the Holy Trinity, Toronto. These services were well attended last year, the first in which they were attempted.—THE MUSIC at the anniversary services of St. Augustine's, Toronto, February 6th, was particularly fine. The rector, the Rev. F. G. Plummer, left for a trip to Bermuda the first week in February, for the benefit of his health, which has not been good of late.—A FAREWELL service will be held in St. Stephen's Church, Toronto, March 1st, on the occasion of the departure of the two sisters, the Misses Sedgewick, who are going out to China as missionaries.

Diocese of Montreal.

THE SUDDEN death of Senator Baker, February 9th, was a shock to many. He was a well-known Churchman and was educated at Bishop's College, Lennoxville.

Diocese of Kootenay.

IT IS eight years since the death of the Rev. Henry Irwin, known far and wide by those who loved him as "Father Pat." The church built in his memory was dedicated January 20th. It is a very fine building at Rossland. The Synod of the diocese meets in June at Revelstoke.

Diocese of Rupert's Land.

REPORTS of the year's work in the diocese are encouraging. Six new churches have been built and in the city of Winnipeg and suburbs services are held at two points and two more stations are needed. Nine churches have been freed from debt and at least three have been much enlarged and improved. Nine new vicarages have been built and a large number of fresh missions opened.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

THE *Grace Church Hymnal* (the H. W. Gray Co., New York). This volume, compiled by Mr. James M. Helfenstein, organist and choirmaster of Grace Church, New York, represents the latest addition to the rather long list of hymnals now in use throughout the American Church. Its chief object is apparently the supply of a large and varied assortment of tunes. The book is particularly rich in its variety of settings, even for hymns that are generally associated with tunes that belong specially to them, for example, "Jerusalem, the Golden," "O Paradise," "Hark! Hark, my Soul," "Onward, Christian Soldiers," etc. While many of the old favorites have been retained, Mr. Helfenstein has included a judicious number of modern tunes.

The most important of these are, in our opinion, ten from the pen of our distinguished American composer, Dr. Horatio Parker of Yale University. Among Dr. Parker's tunes we find his well known settings to "Our Day of Praise," "Rejoice, the Lord is King," "O T'was a Joyful Sound to Hear," and that most beautiful of all hymn tunes for children, the one in B flat, to hymn 538, "All My Heart This Night Rejoices."

As a distinctly "popular" collection of tunes we think Mr. Helfenstein's hymnal can hardly fail to please clergymen and organists who want plenty of freedom of choice, and who are in the habit of using several hymnals in order to secure that freedom. The typography is excellent, although we would prefer to have the stems of the notes turned in opposite directions—that is, the treble and alto up and down, and the tenor and bass stems the same. In the back of the book are settings for the Canticles and Occasional Anthems, with the authorized pointing. On the whole the work is a decidedly valuable one, and we feel no hesitation in prophesying its future success.

There is a Preface by the late Dr. Huntington, speaking in the highest terms of Mr. Helfenstein's musical achievements at Grace Church, and giving some very sound reasons for the issuing of the new hymnal. Attention is called to the fact that in times past Grace Church always held a high rank among American parishes on account of its encouragement of ecclesiastical music in its best forms.

In 1852 a famous publication made its appearance, called the "Grace Church Collection," the editor of which expressed himself as follows: "While to the music of Grace Church superiority has been universally accorded, some have erroneously fallen into the

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opinion that it is of an operatic character. The publication of this book completely refutes so grave a charge."

Dr. Huntington says: "How far this earnest disclaimer was justified by facts, only the few survivors of the church-going New Yorkers of that period are qualified to bear witness. There is a persistent tradition running to the contrary. Certain it is that, away back in the twenties, Malibran, an opera star of the first magnitude, drew to the earlier Grace Church, where now the Empire building stands, a congregation that packed the edifice to the doors; and it may be that from this incident the rumor which troubled the cantor of the 'Collection' took its rise."

"But many things have happened since then, among them notably the Oxford Movement, with its revolutionary influence upon ecclesiastical music throughout English-speaking lands. Grace Church has witnessed the successive reigns of the quartette, the mixed chorus, and the vested choir of men and boys. At present the parish is living contentedly under the last-named regime, and with small likelihood of a change. It is not maintained by those who approve this order of progress that musical art has been, in all respects, furthered thereby. The real contention is that the interests of devotion have been enhanced, and that what exquisiteness may have lost, worship has gained."

The Magazines

SPECIALLY interesting articles in *The World To-day* for February are "What Boys and Girls are Made Of," the first of a series by Eleanor Atkinson which proposes to tell what actually goes on in our public schools; "Prohibition in Alabama," a summary of conditions in that state by Robert G. Hiden; the second article of the series on The Menace of the Police, entitled "The Bully in the Blue Uniform," by Hugh C. Weir, which contains a sensational arraignment of the "third degree"; and "The Fourth Estate" a description of the play of that name, by Lucy France Pierce. The section devoted to The Religious World, is as usual, conspicuous for its brevity and the absence of any news whatever pertaining to the Episcopal Church.

THE FEBRUARY *Scribner's* has the usual fine assortment of interesting articles and illustrations, the latter, being perhaps more profuse and handsome than usual. The fifth of Theodore Roosevelt's articles on his game slaughtering expedition to Africa is entitled "A Buffalo Hunt by the Kamiti." "The Progressive Pacific Coast" by Henry T. Finck, pictures the country from Los Angeles to Seattle. The article on Frederic Remington by Royal Cortissoz, illustrated from Mr. Remington's recent novel, is given additional interest by the fact that it was written, and was even on the press, before the great artist's death. Maurice Francis Egan, United States Minister to Denmark, now in this country on leave of absence, and Edwin Arlington Robinson, contribute poetry to this number.

THE FOLLOWING are the contents of the *Bibliotheca Sacra* for January: "Difficulties in Faith," John Bascom; "Is The So-called 'Priestly Code' Post-Exilic?" J. J. Lias; "The Romantic Element in Elizabethan Letters, Theodore W. Hunt; "The Answer of Textual Criticism to the Higher Criticism of the Story of Joseph (I.), Harold M. Wiener; "The Theological Situation in Germany," Albert Temple Swing; "Philosophical Tests of Socialism," James Lindsay; "The Glacial Epoch and the Noachian Deluge (III.), Herbert W. Magoun; "President Lowell and the New Harvard," A. A. Berle; "Our Lord's Teaching on Marriage and Divorce," Rev. Randolph H. McKim, D.D.

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